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PRRC emerging trends

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Spiritual Growth Seen As Top Priority For Christians

PRINCETON, N.J. – Spiritual growth is named more often than evangelism, supporting community causes, strengthening the local church, and influencing legislation as the top priority for Christians.

But one's priorities depend in considerable measure on whether one is a religious liberal or conservative, an evangelical or non-evangelical. Conservatives place evangelism (helping to win the world for Jesus Christ) first, while liberals name spiritual growth. A similar pattern is found in the case of evangelicals and non-evangelicals.

Catholics and Protestants also have different priorities, with Catholics placing far less emphasis than Protestants on evangelism. The question:

Regardless of whether or not you consider yourself a Christian, which one of these actions would you say should be the top priority of Christians?

The findings (given below) are from a study conducted for The Robert H. Schuller Ministries, in which in-person interviews with 1,522 adults, 18 and older, were conducted in 1984.

Top Priority for Christians

	National	Protestants	Catholics	Conservatives	Moderates	Liberals	Evangelicals	Non-Evangelicals
Concentrate on the spiritual growth of one's family and self	39%	37%	43%	39%	44%	40%	26%	42%
Help to win the world for Jesus Christ	27	35	18	48	24	24	62	18
Support causes to improve the entire community	15	12	17	4	15	24	4	18
Strengthen the local church	6	6	7	4	7	2	5	6
Influence local, state and national legislation on important issues	5	4	7	4	6	6	2	6
No opinion	8	6	8	1	4	4	1	10
	100%	100%	100%	100%	100%	100%	100%	100%

Traditional Beliefs Show Decline In British Gallup Survey

Traditional beliefs among the British have declined somewhat over the last five years, as discovered in a recent survey undertaken by Social Surveys (Gallup Poll), Ltd.

The proportion who believe in a personal God, for example, has declined from 36% in 1981 to 31% in the current survey, while those who believe Jesus Christ was the son of God has fallen off from 52% in 1981 to 48% today. And fewer today than five years ago believe the Bible to be essential to the Christian Church – 68% compared to 63% in the current survey.

Here are the questions and national results in full. Interviewing in the latest survey was conducted July 10–15, 1986. Please note that some tables do not add to 100% due to rounding.

1. Which, if any, of the following do you believe in?

		Today %	1981 %
a) The devil:	Yes	21	21
	No	74	73
	Don't know	5	7
b) Hell:	Yes	21	21
	No	73	72
	Don't know	6	7
c) Heaven:	Yes	52	53
	No	42	37
	Don't know	6	10
d) God:	Yes	68	73
	No	26	19
	Don't know	6	8
e) Reincarnation:	Yes	25	28
	No	62	57
	Don't know	13	15

2. Which of these statements comes closest to your beliefs?

	Today %	1981 %
There is a personal God	31	36
There is some sort of spirit or lifeforce	41	37
I don't know what to think	11	15
I don't really think there is any sort of spirit, God or a lifeforce	16	12

3. Do you believe that Jesus Christ was the son of God or just a man?

	Today %	1981 %
Son of God	48	52
Just a man	32	31
Just a story	8	5
Don't know	11	11

4. Which of these comes nearest to expressing your views about the Old Testament?

	Today %	1981 %
It is of divine authority and its commands should be followed without question	10	14
It is mostly of divine authority but some of it needs interpretation	38	34
It is mostly a collection of stories and fables	45	42
Don't know	8	10

5. Which of these comes nearest to expressing your views about the New Testament?

	Today %	1981 %
It is of divine authority and its commands should be followed without question	13	14
It is mostly of divine authority but some of it needs interpretation	39	39
It is mostly a collection of stories and fables	39	34
Don't know	9	14

6. Do you think that the Bible is essential to the Christian Church or would the Church still survive even if the idea that the Bible is of divine authority were to be rejected?

	Today %	1981 %
Is essential	63	68
Church will survive	29	24
Don't know	8	8

Growing Support Found for Ban on Sex Violence in Movies, Magazines

A growing majority of Americans support an outright ban on the portrayal of sexual violence in magazines, movies, and video cassettes.

In a recent survey, 73% want a ban in their communities on the sale or rental of video cassettes displaying sexual violence (up 10 points from a March 1985 survey), 74% a ban on theatrical showing of movies depicting sexual violence (up 6 points), and 73% a ban on magazines that show sexual violence (up 3 points).

Of the roughly one-fourth who oppose such a ban, only a very small proportion, 4% to 6%, want no restrictions whatsoever.

More Liberal on Non-Violent Sex

The public is more liberal when it comes to the portrayal of non-violent sex, but here, too, there has been an increase in favor of community restrictions.

Fewer than half of Americans favor a ban on magazines that show nudity or adults having sexual relations, theaters presenting X-rated movies, and the sale or rental of X-rated cassettes for home viewing. But more people today than in 1985 favor some kind of restriction in the case of most of these activities—either a ban or no public display.

Almost universal support, 92%, is found for a ban on the sale or rental of video cassettes featuring sexual acts involving children.

Oppose Easing Standards

The public continues to oppose easing community standards covering the sale of sexually explicit material. Currently, 45% say local standards should be tougher compared to 5% who say they should be less strict; 43% feel they should be kept as they are now. Little change in views has occurred on this question from two earlier surveys, last year's and in 1977.

The survey also reveals a close division of opinion on the question of whether there should be a single nationwide standard in determining obscenity or whether each community should set its own standards. Only one person in 14 (7%) feels there should be no standards whatsoever.

This question measures attitudes toward specific activities:

As I read you some items, please tell me if you feel each one should be totally banned *for sale to adults, sold to adults as long as there is no* public display, *or sold to adults with* no restrictions?

Here are the 1986 findings compared with those from a 1985 survey (from a NEWSWEEK Poll, conducted by The Gallup Organization and based on telephone interviews with a national sample of 1,020 adults in March, 1985). The 1985 figures are shown in parentheses:

Depictions of Sex in Media

	Total %	No public display %	No restrictions %
*Sale or rental of video cassettes featuring sexual acts involving children	92	5	2
Sale or rental of video cassettes featuring sexual violence	73 (63)	19 (23)	6 (13)
Theaters showing movies that depict sexual violence	74 (68)	18 (21)	6 (9)
Magazines that show sexual violence	76 (73)	18 (20)	4 (6)
Magazines that show nudity	29 (21)	51 (52)	18 (26)
Magazines that show adults having sexual relations	49 (47)	40 (40)	9 (12)
Theaters showing X-rated movies	43 (40)	38 (37)	16 (20)
Sale or rental of X-rated video cassettes for home viewing	36 (32)	43 (39)	19 (27)

*Not asked in 1985.

NOTE: "Don't know" responses omitted.

Men and women hold sharply different views on the eight activities surveyed, with men an average of 12 points less likely to favor a ban.

Sharp differences are also recorded on the basis of age, with young adults (18-29) far more liberal than their elders. Catholics are consistently more liberal than are Protestants, largely because of the conservative views held by evangelicals within the Protestant group.

Here are the other questions and the trends:

Do you think the standards in your community regarding the sale of sexually explicit material should be stricter than they are now, not as strict, or kept as they are now?

Community Standards

	Stricter	Less strict	Kept as they are now	No opinion
	%	%	%	%
1986	45	5	43	7
1985	43	4	48	5
1977	45	6	35	14

In determining whether a book, magazine, or movie is obscene, do you think there should be a single, nationwide standard or do you think each community should have its own standard?

Nationwide or Community Standard

	Nationwide	Community	None*	No opinion
	%	%	%	%
1986	45	43	7	5
1985	47	43	5	5
1977	45	39	9	7

*Volunteered

The latest figures are based on 1,539 in-person interviews with adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation between July 11-14, 1986.

For findings based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction. In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the disclosure standards of the National Council of Public Polls.*

Drugs Now Seen Among Nation's Top Concerns

Unemployment, international tensions, the federal budget deficit, and drugs are seen by the American public as the top problems facing the nation today.

About equal proportions name unemployment (23%) and international tensions (22%). Named next most often are the budget deficit (13%) and drug abuse (8%).

While drug abuse is still overshadowed by economic and foreign policy problems, it has grown dramatically as a key domestic concern of the American people. Today's figure of 8% is far higher than found in all previous Gallup audits of the last four decades.

Further evidence of the growing concern over drug abuse is found in the latest survey of public attitudes toward public schools, a project jointly conducted by The Gallup Poll and Phi Delta Kappa, Inc. For the first time since this education series was initiated almost two decades ago, a problem other than discipline was seen by the public as the most important problem facing public schools. Almost three in 10 (28%) named drugs—a 10-point increase over the previous year's figure.

Also, a recent Gallup Youth Survey reported that teenagers consider drug abuse far and away as the top problem facing the teenage population. This problem was cited by 40% of teens, far ahead of the next problems named—alcohol abuse (14%), unemployment (8%) and peer pressures (also 8%).

Most Important Problem

Unemployment	23%
International tensions, fear of war	22
Budget deficit	13
Drug abuse	8
Economy (general)	7
Poverty, hunger	6
High cost of living, taxes	4
Crime	3
Moral, religious decline	3
All others	24
No opinion	3
	115%

NOTE: Total adds to more than 100% due to multiple responses.

The latest findings are based on 1,539 in-person interviews with adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation between July 11-14, 1986.

Catholic Church Gets High Marks for Dealing with Non-Christians, Laity

U.S. Catholics give their church high marks for its relations with non-Christians and for handling the role of the laity, such as encouraging greater participation on the part of rank-and-file Catholics.

Opinions are more closely divided when it comes to "changes in the Church since the Second Vatican Council," and are negative on three other policies or practices – the role of women, the Church's involvement in politics and public policy, and its marriage annulment system.

A representative national sample of the nation's Catholics was also asked to rate the Church on serving the needs of seven key population groups. The Church is given high marks for the way it has served families and the elderly, while it receives mixed grades on serving "one's own needs" and those of minorities.

Ratings shift to the negative side on the job the Church is doing in serving the needs of new immigrants, single people, and separated, divorced and remarried Catholics.

These questions were asked of Roman Catholics:

What kind of job do you think the Catholic Church in the United States is doing in handling the following – excellent, good, only fair or poor?

Here are the ratings given the Church in dealing with six practices or policies, ranked in order of positive ("excellent" and "good" combined) ratings. "Only fair" and "poor" ratings combined comprise the negative assessments:

Ratings of Church Practices/Policies

	Positive %	Negative %	No opinion %
Church's relations with non-Christians	54	38	8
Role of lay people	52	41	7
Changes since 2nd Vatican Council	47	46	7
Role of women	37	60	3
Involvement in politics and public policy	27	63	10
Marriage annulment system	26	60	14

And here are Catholics' perceptions of how well the Church is serving the seven specific constituencies:

Ratings of Church's Service To Specific Constituencies

Serving needs of:	Positive %	Negative %	No opinion %
Families	58	39	3
The elderly	54	42	4
Yourself	50	46	4
Minorities	41	49	10
New immigrants	38	47	15
Single people	30	62	8
Separated, divorced, remarried Catholics	30	63	7

The findings are based on telephone interviews with 239 Roman Catholics, out of a total sample of 1,004 adults, 18 and older, conducted in scientifically selected localities across the nation during the period March 7–10.

For results based on the Catholic subsample, one can say with 95% confidence that the error attributable to sampling and other random effects could be 9 percentage points in either direction. In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Faith Development and Your Ministry

If you preach, write, or teach, we sincerely believe you will find FAITH DEVELOPMENT AND YOUR MINISTRY to be of great help in your work.

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Who Do Americans Say That I Am?

By George Gallup, Jr. and George O'Connell

In this intriguing investigation the authors look at the religious values of American Christians. Drawing upon survey material collected for the Schuller organization and other groups, they go beyond mere head counting. Their goal is to ascertain how Americans perceive Jesus Christ in order to understand the impact He has on their lives.

Questions vitally important to the churches were asked. Among them:

- What impact has Jesus as a moral and ethical teacher had on your life?
- Where does religion fit into your value system?
- How can the churches better serve you?
- What do you consider to be the most appealing character traits of Jesus?
- How hard have you tried to follow the example of Jesus?
- How close do you think you come in following the example of Jesus?

Interviews with representative Americans bring the data down to earth. Additionally, church leaders from various denominations offer suggestions for infusing new life into the churches.

As Robert H. Schuller writes in an Afterword, "The polls and other evidence suggest that many Americans are not being served adequately by their churches even as surveys suggest that the interest in spiritual values has increased." This book contains "possibilities and insights that will benefit the Christian community."

This intriguing investigation of religious values offers significant and timely information for church officials, pastors, and educators – anyone concerned with increasing the effectiveness of church ministry. Paper, $10.95.

Available at your local bookstore or direct from the publisher (please include $1.00 per book for postage and handling): THE WESTMINSTER PRESS, 925 Chestnut Street, Philadelphia, PA 19107.

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MANY SEE RELIGION'S INFLUENCE CONTINUING TO INCREASE

PRINCETON, N.J. — The number of Americans who believe religion is increasing its influence on American life continues at the highest level recorded in nearly three decades of measurements. Nearly half, 48%, say religion is gaining in impact while 39% hold the opposite view, 6% say the same and 7% do not express an opinion.

The percentage saying "increasing" is more than three times the proportion recorded in 1969 when 14% said religion was increasing its influence and 70% said losing. When this index was started in 1957, 69% saw religion gaining influence on American life while far fewer, 14%, said losing.

Most likely to say religion's influence is growing are young adults (18–29 years), persons with a college background, Southerners and Westerners, and evangelicals.

Following is the trend, with the proportions saying "the same" or "no opinion" excluded.

INFLUENCE OF RELIGION ON AMERICAN LIFE

	Increasing %	Losing %
1986	48	39
1985	49	39
1984	42	39
1983	44	42
1981	38	46
1980	35	46
1978	37	48
1977	36	45
1976	44	45
1975	39	51
1974	31	56
1970	14	75
1969	14	70
1968	18	67
1967	23	57
1965	33	45
1962	45	31
1957	69	14

Comparison of the current findings with those in 1970, when only 14% said religion was increasing its influence, shows the change to have occurred more or less equally among all major population groups.

Following is the question that has been asked in surveys during the last three decades:

At the present time, do you think religion as a whole is increasing its influence on American life or losing its influence?

Kenneth Briggs

KENNETH BRIGGS TO WRITE REGULAR COLUMN IN EMERGING TRENDS

I am pleased to announce that Kenneth Briggs will serve as a consultant to the Princeton Religion Research Center and will also write a regular column in *Emerging Trends*.

As he begins his new assignment, Briggs notes:

> For many years, as religion editor of the New York Times, I was a beneficiary of the PRRC and Emerging Trends. As a student of American church history, I am pursuing that professional line of inquiry. At the same time I am an ordained United Methodist with a keen interest in how social research contributes to the health and welfare of religious groups.
>
> — George Gallup, Jr.

Teen Supernatural Beliefs on Decline

Although many teens still believe in such supernatural phenomena as angels, astrology and extrasensory perception (ESP), fewer now believe in clairvoyance, witchcraft, Bigfoot, ghosts, or the Loch Ness monster, according to the latest Gallup Youth Survey.

Belief in angels has declined slightly, from 69 percent in 1984 to 67 percent in 1986. Among those who attend church regularly, three in four (76 percent) believe in angels, but only 56 percent of those who do not attend regularly share this belief. Protestant teens are more likely than Catholics to believe in angels, by a margin of 74 percent to 60 percent.

Even though the scientific community generally dismisses astrology as being without scientific merit, a majority of teens (52 percent) persist in believing that the movement of the heavenly bodies can influence events in their lives. Young women (58 percent) are more likely than young men (48 percent) to believe in astrology. Also, belief is slightly greater among younger teens (ages 13 to 15) than among those who are 16 or 17 years old, by a margin of 54 percent to 51 percent.

In spite of scientific skepticism about ESP, 46 percent of the teens still believe in its possible existence. This proportion, however, represents a sharp decline in belief in ESP, from 59 percent in 1984 and 67 percent in 1978.

Clairvoyance, the ability to see into the future or beyond normal sensory range, is thought to exist by about one teen in five (19 percent). Belief in clairvoyance has declined 9 percentage points since 1984, when 28 percent of all teens believed in its existence. Most likely now to believe in clairvoyance are young women (22 percent) and older teens (22 percent).

Ghosts and witches would probably be horrified to find that fewer and fewer teens believe in their existence. Belief in witchcraft has declined, from 25 percent in 1978 to 19 percent in 1986. Only 15 percent of teens now say they believe in ghosts, compared with 20 percent who expressed such belief in 1978. Young women and older teens are the most likely to believe in both witchcraft (22 percent) and ghosts (17 percent).

Belief among teens in larger-than-life creatures such as Bigfoot and the Loch Ness monster has also declined sharply. Only 16 percent of the teens now believe in Bigfoot, compared with the 40 percent who believed in 1978. In 1978, 31 percent of the teens believed in Scotland's Loch Ness monster, but now only 13 percent believe in "Nessie."

Young men (20 percent) are about twice as likely as young women (11 percent) to think that Bigfoot may be roaming the Pacific Northwest or the foothills of the Himalayas. Young men (17 percent) are also more likely than young women (9 percent) to argue for the existence of the Loch Ness monster.

Teen opinions were measured by responses to the following questions: *Which of the following do you believe in — ghosts, the Loch Ness monster, Sasquatch (Bigfoot), witchcraft, ESP, clairvoyance, angels, astrology?*

The results reported today are based on telephone interviews with a representative national cross section of 504 teen-agers, 13 to 17, conducted in May and June 1986.

TRENDS IN BELIEFS

	1986	1984	1978
Angels	67%	69%	64%
Astrology	52	55	40
ESP	46	59	67
Clairvoyance	19	28	25
Witchcraft	19	22	25
Bigfoot	16	24	40
Ghosts	15	20	20
Loch Ness Monster	13	18	31

SUPERNATURAL BELIEFS	National	Male	Female	Ages 13–15	Ages 16–17
Angels	67%	65%	68%	68%	67%
Astrology	52	48	58	54	51
ESP	46	47	45	47	45
Clairvoyance	19	19	20	21	16
Witchcraft	19	17	22	17	22
Bigfoot	16	20	11	15	17
Ghosts	15	13	17	13	17
Loch Ness Monster	13	17	9	14	12

Views of Catholics on Sexual Morality

In a climate of widely-publicized conflicts between liberal U.S. Catholic theologians and the Vatican, a majority of American Catholic laity would like their Church to adopt more flexible policies on sexual morality to reflect trends in the modern world.

In the latest Gallup Poll, 57% of Roman Catholics say their Church should change its official position while 36% believe the Church should adhere to its present policies on sexual morals.

The impetus for change comes mainly from Catholics who are less active in religious activities than from "practicing" Catholics, defined as Church members who attend Mass weekly and who describe religion as very important in their lives.

Among "practicing" Catholics, who comprise about half the total Catholic sample, public opinion is evenly divided between those who believe the Church should (46%) and should not (45%) change its position on sexual morality.

Among "non-practicing" Catholics, the heavy weight of opinion favors the Church's changing its stance to reflect trends in the modern world, 68% to 26%.

CURRAN'S LICENSE REVOKED

The survey was conducted shortly after the Vatican revoked the license of The Rev. Charles Curran, a Roman Catholic priest and university professor of theology, because his teachings on homosexuality, abortion, contraception, and other moral issues were at variance with Catholic dogma.

Among all Catholics in the survey, those who disagree with the Vatican's decision to censure Curran (45%) slightly outnumber those who agree (32%) with a large 23% undecided.

Attitudes toward the Curran case, as on the broader issue of the Church's position on sexual morality, reveal a dichotomy between the views of practicing and non-practicing Catholics.

Among practicing Catholics, 47% agree with the Vatican's decision while 30% disagree and 23% are undecided. Among the non-practicing group, only 16% agree while 61% disagree and, again, 23% are undecided.

Following are the questions asked and the key findings in table form:

Some people say that the official position of the Catholic Church on sexual morals should not be changed. Others say that this position should be changed to reflect trends in the modern world. Which point of view more closely reflects your own opinion?

CHURCH'S STANCE ON SEXUAL MORALS

	All Catholics	Practicing*	Non-practicing
Should change	57%	46%	68%
Should not	36	45	26
No opinion	7	9	6
	100%	100%	100%

A Roman Catholic priest and professor of theology has been forbidden by the Vatican to teach theology on the basis that his teachings on sexual morals varied from the Vatican's official position. Have you heard or read about this?

About half of all Catholics (54%) are aware of the situation – including 69% of practicing and 39% of non-practicing Catholics.

All Catholics were then asked:

Do you agree or disagree with the Vatican's decision?

Here are the results:

VATICAN'S DECISION

	All Catholics	Practicing*	Non-practicing
Agree	32%	47%	16%
Disagree	45	30	61
No opinion	23	23	23
	100%	100%	100%

*Church members who attended Mass during the 7 days prior to being interviewed and who describe religion as very important in their lives.

The findings reported today are based on telephone interviews with 264 Roman Catholics, out of a total sample of 978 adults, 18 and older, conducted in scientifically selected localities across the nation during the period September 3–17. For results based on the total Catholic subsample, one can say that 19 times out of 20 the error attributable to sampling and other random effects should not exceed 8 percentage points in either direction. For results based on the subsamples of practicing and non-practicing Catholics, an allowance of plus or minus 11 percentage points should be made for sampling error.

Many Teens Turning to the Bible

The Bible is near the top of many teens' book lists. A majority of American teens (58 percent) say they read the Bible at least montly, according to the latest Gallup Youth Survey.

This finding represents a slight increase in Bible reading since 1983, when 55 percent of all teens reported reading the Good Book at least monthly.

One teen in 10 (10 percent) reports reading the Bible daily. In addition, 30 percent of the teens say they read the Bible at least once a week. Monthly Bible reading is reported by 18 percent of the teens, but 22 percent say they read it less often than once a month. One teen in five (20 percent) says he rarely or never reads the Bible.

Not surprisingly, a majority of regular church attenders (58 percent) say they read the Bible at least weekly. This high incidence may include some teens who are reading the Bible only as part of church services.

Among those not attending church regularly, 17 percent say they still read the Bible at least weekly. The majority, however, say they read it only monthly (20 percent), less than montly (29 percent), or rarely or never (34 percent).

Protestant youths are far more likely than Catholic teens to report frequent Bible reading. The majority of Protestant teens (54 percent) say they read the Bible at least weekly, compared with only 22 percent of the Catholics who say they read it as frequently. This finding probably reflects the emphasis placed upon Bible reading and study by many Protestant denominations.

Regionally, the highest level of Bible readership is found in the South, where a majority of teens (57 percent) say they read the Bible at least weekly. Frequent readership is reported by 40 percent of the teens in the West and by 36 percent of those in the Midwest, but only 24 percent of the teens residing in the East say they read the Bible at least weekly. Non readership is highest on the coasts, with 38 percent of teens in the East and 29 percent in the West saying they rarely or never read the Bible.

Young women (47 percent) are more likely than young men (33 percent) to report that they read the Bible at least weekly. Among teens who are 13 to 15 years of age, frequent Bible reading is reported more often than it is by those who are 16 or older, by a margin of 45 percent to 34 percent.

According to family background, teens from blue-collar families (44 percent) are more likely than those from white-collar households (36 percent) to report frequent Bible readership.

Above-average students (43 percent) are only slightly more likely than those who are doing average or below-average work in school (37 percent) to say that they read the Bible frequently.

The survey results (see page 5) were obtained by asking:

How often do you read the Bible?

The findings reported today are based on telephone interviews with a representative national cross section of 504 teen-agers, 13 to 17, conducted in May and June 1986.

* * *

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* * *

IMPORTANCE OF GOD IN LIVES

Asked to indicate the importance of God in their lives, the people of Malta score highest among the 24 nations surveyed since 1981 by the European Value Systems Group (with the findings disseminated by the British Gallup Poll).

Next highest on the 10-point scale are the Mexicans. Those least likely to indicate that God is important in their lives are the Swedes. Here are the complete results:

IMPORTANCE OF GOD IN LIFE
(Scale of 1 to 10)

Malta	9.58
Mexico	8.98
Chile	8.61
South Africa	
Whites	8.55
Blacks	8.45
USA	
National	8.21
Blacks	9.04
Hispanics	8.92
Republic of Ireland	8.02
Northern Ireland	7.49
Canada	7.36
Italy	6.96
Iceland	6.60
Spain	6.39
Australia	6.22
Finland	6.20
Belgium	5.94
Great Britain	5.72
West Germany	5.67
South Korea	5.42
Norway	5.35
Netherlands	5.33
Hungary	4.84
Japan	4.83
France	4.72
Denmark	4.47
Sweden	3.99

FREQUENCY OF BIBLE READING AMONG U.S. TEEN-AGERS

	Daily	At least weekly	At least monthly	Less than monthly	Rarely or never
NATIONAL	10%	30%	18%	22%	20%
Male	7	26	20	27	20
Female	14	33	15	18	20
Ages 13 to 15	11	34	17	20	18
Ages 16 to 18	10	24	18	26	22
Regular church attenders	17	41	15	18	9
Non-regular church attenders	2	15	20	29	34
Protestants	16	38	18	18	10
Catholics	3	19	22	34	22
Above-average students	12	31	19	21	17
Average or below	9	28	16	24	23
White-collar family background	7	29	17	22	25
Blue-collar family background	14	30	18	23	15
East	6	18	14	34	28
Midwest	7	29	20	29	15
South	17	40	19	13	11
West	10	30	17	14	29

Americans Favor Religious Studies In the Public Schools

By overwhelming margins, the American people favor having the public schools offer a variety of religious studies. These include elective Bible study courses, use of the Bible in literature, history and social studies classes, and comparative religion courses. In addition, a large majority favors making school facilities available for use by student religious groups during non-school hours.

Unlike school prayer, which the Supreme Court has prohibited on constitutional grounds, the activities covered in the latest Gallup Poll are permissable under the First Amendment.

Heavy Support in All Regions

The survey found no significant difference in public opinion about the schools' participation in each activity, with 79% expressing no objection to teaching about the world's major religions, 75% (each) to using the Bible in conjunction with secular studies and offering Bible study courses, and 74% to making school facilities available for the use of student religious organizations. Similarly, the percent who would object to each of these actions ranges only between 16% and 21% nationwide. Heavy public support for each of the activities studied is found in all regions of the nation and among all major population groups.

With the exception of comparative religion courses, to which no more than 1 in 6 in any group objects, college graduates are slightly more likely than those with less formal education to resist having the schools pursue the activities studied. However, support heavily outweighs opposition among college graduates as well as non-graduates.

One-Third Read Bible at Least Weekly

The survey found that one-third of adult Americans (33%) read the Bible at least once a week, with 1 in 9 a daily reader. In addition, 1 in 7 (14%) reads the Bible at least once a month, about 1 in 4 (26%) is a less frequent reader, 1 in 5 (22%) never reads, and 5% are uncommitted. These figures are virtually unchanged from earlier surveys, as shown in the table.

Following are the questions asked and the major findings in table form:

Here are some questions about the Bible, including both the Old and New Testaments. Please tell me whether you would or would not object to the public schools . . . ?

RELIGIOUS STUDIES, ACTIVITIES

	Would not object %	Would object %	No opinion %
Teaching about the major religions of the world?	79	16	5
Using the Bible in literature, history and social studies classes?	75	20	5
Making facilities available after school hours for use by student religious groups or organizations?	74	21	5
Offering elective courses in Bible studies?	75	20	5

How often do you read the Bible?

Here is the trend:

BIBLE READING

	1986	1982	1978
More than once a day	1%	2%	1%
Daily	10	13	11
2 or 3 times a week	9	9	8
Weekly	13	9	10
2 or 3 times a month	6	5	4
Once a month	8	7	7
Less than once a month	26	25	28
Never read	22	24	24
Can't say	5	6	7
	100%	100%	100%

As shown in the following table, women, blacks, older people, the less-well educated, Protestants, evangelicals, and Southerners are more inclined to read the Bible and to read it more often:

Bible Reading - 1986*

	Daily %	Weekly %	Monthly %	Less than monthly %	Never %
NATIONWIDE	11	22	14	26	22
Men	8	18	12	30	27
Women	15	25	16	22	17
Whites	11	21	14	26	23
Blacks	17	31	12	21	15
18–29 years	8	17	16	28	27
30–49 years	9	21	15	29	21
50 & older	17	26	11	21	20
College grads.	8	21	11	32	23
College inc.	8	21	17	25	25
High school grads.	14	20	14	25	23
Not H.S grads.	15	25	12	23	18
Protestants	18	27	15	23	12
Catholics	4	16	13	32	31
Evangelicals	28	37	15	15	4
Non-evangelicals	4	15	13	31	30
East	10	17	12	28	30
Midwest	10	20	13	31	18
South	16	27	18	20	15
West	8	21	12	26	28

* "Can't say," 5% nationwide, omitted.

The latest survey was conducted by The Gallup Poll as a public service, in conjunction with The Laymen's National Bible Committee.

The findings are based on in-person interviews with 1,559 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period Oct. 24–27.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction. In addition to sampling error, the reader should bear in mind that question wording and other practical difficulites in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the standards of disclosure of the National Council on Public Polls.*

CAN RELIGION ANSWER WORLD PROBLEMS?

The survey shows a 57% majority holding the belief that religion can answer all or most of today's problems, while 23% disagree. Another 20% are undecided. The current percentage saying religion can answer problems is marginally down from last year's 61% and is far below the peak figure in 1957, when fully 81% said religion could answer the problems of the world.

Following is the trend:

CAN RELIGION ANSWER PROBLEMS?

	Can answer	Out of date	No opinion
	%	%	%
1986	57	23	20
1985	61	22	17
1984	56	21	23
1982	60	22	18
1981	65	15	20
1974	62	20	18
1957	81	7	12

Most inclined to believe that religion can answer today's problems are women, blacks, persons 50 and older, Southerners, and evangelicals.

The current findings are based on telephone interviews with 978 adults, 18 and older, conducted in scientifically selected localities across the nation during the period Sept. 3–17. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 4 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and other practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Following is the question:

Do you believe that religion can answer all or most of today's problems, or that religion is largely old-fashioned and out of date?

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PRRC emerging trends

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Public Losing Confidence In Organized Religion

For the first time in over a decade, the church or organized religion has lost its primacy as the institution in which the American people have the greatest confidence. That distinction went to the military in a July Gallup Poll, the latest to assess the public's trust. In surveys conducted periodically since 1975 the military had been the second or third-highest rated institution.

In the July survey 63% said they had a "great deal" or "quite a lot" of confidence in the military, statistically unchanged from the 61% recorded in last year's poll.

Organized religion, in which 66% indicated a high degree of confidence last year, fell to 57% in the 1986 survey. In seven previous surveys, the percentage expressing a great deal or quite a lot of confidence in the church had ranged from a high of 68% (in 1975) to a low of 62% (in 1983).

Consistent with the results of earlier surveys, Protestants, women, blacks, older Americans, Southerners, and the less well educated and less affluent currently express greater confidence in the church than do people from different socio-economic backgrounds. Comparison of the results of the 1985 and 1986 polls, however, shows the recent decline in confidence to have occurred among all population groups, including those mentioned above.

Supreme Court Ranks Third

The U.S. Supreme Court is the third-highest rated institution, with 53% currently expressing a high level of confidence. Tied for fourth are banks and public schools, each with 49%. The other institutions studied and the percentages saying they have a great deal or quite a lot of confidence in each are: Congress (41%), newspapers (37%), organized labor (29%), big business (28%), and television (27%).

Aside from the 9 percentage point drop for organized religion, the current figures for the other institutions are not statistically different from those obtained in last year's poll.

Here is the question and highlights of the trend:

I am going to read you a list of institutions in American society. Would you please tell me how much confidence you, yourself, have in each one — a great deal, quite a lot, some, or very little?

Confidence in Institutions
(Percent saying "great deal" or "quite a lot")

	1986 %	1985 %	1983 %	1979 %	1973 %
Military	63	61	53	54	*
Church or organized religion	57	66	62	65	66
U.S. Supreme Court	53	56	42	45	44
Banks	49	51	51	60	*
Public schools	49	48	39	53	58
Congress	41	39	28	34	42
Newspapers	37	35	38	51	39
Organized labor	29	28	26	36	30
Big business	28	31	28	32	26
Television	27	29	25	38	37

* Not asked.

As shown in the following table, the decline in confidence in the church or organized religion between the 1985 and 1986 surveys traces to all major segments of the population. The differences in the size of the decline among different groups, such as gender, age, education and region, may be attributable to random sampling variability.

Church or Organized Religion
(Percent saying "great deal" or "quite a lot")

	1986	1985	Difference
NATIONAL	57%	66%	– 9 points
Men	52	63	– 11
Women	62	69	– 7
Whites	57	65	– 8
Blacks	65	73	– 8
Protestants	63	73	– 10
Catholics	58	70	– 12
18-29 years	51	65	– 14
30-49 years	56	63	– 7
50 & older	62	71	– 9
College grads	52	60	– 8
College inc	55	60	– 5
High school grads	60	70	– 10
Not H.S. grads	61	72	– 11
$25,000 & over	53	62	– 9
Under $25,000	60	69	– 9
East	53	57	– 4
Midwest	58	70	– 12
South	67	75	– 8
West	47	59	– 12

The latest results are based on in-person interviews with 1,539 adults, 18 and older, conducted in over 300 scientifically selected localities across the nation during the period July 11-14. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 3 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the standards of disclosure of the National Council on Public Polls.*

Faith Development and Your Ministry

If you preach, write, or teach, we sincerely believe you will find FAITH DEVELOPMENT AND YOUR MINISTRY to be of great help in your work.

This new publication may be ordered from The Princeton Religion Research Center, Inc., P.O. Box 628, Princeton, NJ 08542. The cost is $25 per copy.

7 in 10 U.S. Adults Are Church Members

The proportion of U.S. adults who say they are church members has changed little in recent years, with 7 in 10 (71%) now claiming membership in a church or synagogue. The highest level of membership (76%) was found in 1947, close to the 73% recorded in the first Gallup audit, in 1937.

It is important to bear in mind that the membership figures reported here are self-classifications, representing the proportion of people who say they are members of a church or synagogue, and may include some who are not actually on the rolls of local churches. It should also be noted that adherents of certain faiths — for example, the Roman Catholic and Eastern Orthodox Churches — are considered members at birth.

Here is the question:

Do you happen to be a member of a church or synagogue?

Church Synagogue Membership

1986	69%
1985	71
1984	68
1983	69
1982	67*
1981	68
1980	69
1979	68
1978	68
1977	70
1976	71
1975	71
1965	73
1952	73
1947	76**
1944	75
1942	75
1940	72
1939	72
1938	73
1937	73

*Low point.
**High point.

The attendance and membership figures are based on surveys conducted in five selected weeks during 1986 in more than 300 scientifically selected localities across the nation. A total of 6,663 adults, 18 and older, were interviewed in person.

4 in 10 Adults Attended Church In Typical Week of 1986

Four adults in every 10 (40%) attended church or synagogue in a typical week in 1986.

Churchgoing has remained remarkably constant since 1969 after having declined from the high point of 49% recorded in 1955 and 1958.

The level of churchgoing in 1986 was higher among women (46% attended in a typical week) than among men (33%) and among older persons than younger. Nationally, 49% of Catholics, 41% of Protestants and 20% of Jews attended.

Southerners and Midwesterners were most apt to attend church weekly, while Westerners had the lowest level of attendance. Blacks and Hispanics are slightly more likely than whites to attend church in a typical week.

To estimate the average attendance during 1986, surveys of representative samples of the adult population were made in five selected weeks during the year.

This question was asked:

Did you, yourself, happen to attend church or synagogue in the last seven days?

Following is a selected trend since 1939. The audits from 1955 through 1986 were based on an average of several surveys during each year. The figures prior to 1955 were based on a single annual survey.

Church Synagogue Attendance

1986	40%
1985	42
1984	40
1983	40
1982	41
1981	41
1980	40
1979	40
1978	41
1977	41
1972	40
1969	42
1967	43
1962	46
1958	49*
1957	47
1955	49*
1954	46
1950	39
1940	37**
1939	41

*High points.
**Low point.

Following are the results of the latest audit by key population groups:

Church Synagogue Attendance
1986

NATIONAL	40%
Men	33
Women	46
Protestants	41
Catholics	49
Jews	20
18-24 years	33
25-29 years	33
30-49 years	39
50-64 years	47
65 & older	49
East	39
Midwest	42
South	43
West	35
College graduates	42
College incomplete	41
High school graduates	40
Not H.S. graduates	38
Whites	40
Blacks	43
Hispanics	46

The attendance figures are based on three in-person surveys, conducted in more than 300 scientifically selected localities across the nation, and two telephone surveys in five selected weeks during 1986. A total of 6,633 adults, 18 and older, were interviewed.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 2 percentage points in either direction. Larger allowances should be made for sub-groups in the sample.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the standards of disclosure of the National Council on Public Polls.*

As Many Today as in 1980 Are 'Very Satisfied' with Families

Despite the high divorce rate, alcohol and drug use, poverty and other problems that are undermining the U.S. family, as high a proportion of Americans today (45%) as in 1980 (47%) say they are "very satisfied" with their family life.

In the current survey, as in the 1980 survey, about equal proportions say they are "very" and "mostly" satisfied. Few in either survey say they are either mostly or very dissatisfied.

The question and national findings:

How satisfied would you say you are with your own family life at this time — would you say you are very satisfied, mostly satisfied, mostly dissatisfied, or very dissatisfied with your family life at this time?

Satisfaction with Family Life

	1986	1980
Very satisfied	45%	47%
Mostly satisfied	48	44
Mostly dissatisfied	3	6
Very dissatisfied	2	2
No opinion	2	1
	100%	100%

Younger persons and survey respondents with relatively little formal education are less likely than their counterparts to say they are "very satisfied" with their family life.

Impact of Religion on Families Measured

Religion is seen by a large majority of Americans, 72%, as strengthening family relationships either "a great deal" or "somewhat." Only about one person in four, 26%, says, "hardly at all" or "not at all."

Little change in the perceptions of religion's impact is noted since the earlier (1980) survey, as seen in the following table:

Religion's Influence on Home

To what extent, if at all, has religion in your home strengthened family relationships — a great deal, somewhat, hardly at all, or not at all?

	1986	1980
A great deal	35%	39%
Somewhat	37	35
Hardly at all	16	12
Not at all	10	11
No opinion	2	3
	100%	100%

Perceptions of Other Families

Undoubtedly reflecting in considerable measure the improved overall economic climate, a higher proportion of Americans today (53%) than in 1980 say the family life of most of the people they know has gotten better. A total of 53% hold this view today, compared to 37% in 1980.

The question and findings:

As a general rule, would you say that the family life of most of the people you know has gotten better or gotten worse in the last 15 years or so?

Has Family Life for Other People Gotten Better or Worse?

	1986	1980
Better	53%	37%
Worse	33	45
Same	8	12
No opinion	6	6
	100%	100%

The latest findings are based on telephone interviews with 504 adults, 18 and older, conducted in scientifically selected localities across the nation during the period Oct. 10-Nov. 10, 1986. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 6 percentage points in either direction.

The 1980 findings are from a survey conducted by The Gallup Organization for the White House Conference on Families in which a total of 1,592 adults were interviewed in person.

How Involved Are Your Parishioners Compared to National Averages?

How involved are your parishioners in religious activities compared to percentages for the U. S. public as a whole?

In a survey conducted for The Robert H. Schuller Ministries, a national sample of 1,522 adults were interviewed in person on awareness of, and involvement in, 10 religious activities. Although the survey was conducted in 1984, it is unlikely that the percentages would differ much from those recorded in a similar survey today.

The first question deals with awareness:

On this card are some current activities that cut across denominational lines. Which of these have you heard anything about?

The highest percentages are recorded for "ministries dealing with world hunger," "healing ministries," and "home Bible study or fellowship groups."

Here is the full list:

Activities Heard Of?

	NATIONAL %
Ministries dealing with world hunger	63
Healing ministries	58
Home Bible study or fellowship groups	58
Religious coalitions against nuclear warfare	51
Prison ministries	50
Group therapy sessions	39
The charismatic movement	35
Positive thinking seminars	35
Social protests or activism	35
Holistic health activities	26

The next question asked about contact with the activities tested in the survey:

Which ones, if any, have you had contact with?

Topping the list was "home Bible study or fellowship groups," named by 28% of persons interviewed.

Here is the full list:

Activities Had Contact With?

	NATIONAL %
Home Bible study or fellowship groups	28
Ministries dealing with world hunger	15
Healing ministries	11
The charismatic movement	10
Positive thinking seminars	10
Prison ministries	8
Group therapy sessions	8
Religious coalition against nuclear warfare	6
Holistic health activities	6
Social protest or activism	5

The final question focused on levels of involvement:

Which ones, if any, are you, yourself, involved in?

The highest percentages are recorded for "home Bible study or fellowship groups," named by 18%, followed by "ministries dealing with world hunger" (7%).

Here is the full list:

Activities Involved In?

	NATIONAL %
Home Bible study or fellowship groups	18
Ministries dealing with world hunger	7
Positive thinking seminars	5
Healing ministries	4
Group therapy sessions	4
The charismatic movement	3
Prison ministries	3
Religious coalitions against nuclear warfare	2
Social protest or activism	2
Holistic health activities	2

Majority of Americans Say Religion Is 'Very Important' In Their Lives

A majority of Americans (55%) say religion is "very important" in their lives today, with women, older persons, Southerners, blacks, and Southern Baptists most likely to give this response.

The national percentage of U.S. adults who say religion plays a very important role in their lives has been remarkably stable during the 1980s. The latest figure, for example, matches the 1985 figure (also 55%).

Although there has been little change in recent years in the proportion of Americans who say religion is very important in their lives, the current figure is 20 points lower than that recorded in 1952 when 75% gave this response.

Following is the question on the importance of religion and the trend:

How important would you say religion is in your life — very important, fairly important, or not very important?

Importance of Religion

	Very important	Fairly important	Not very important
	%	%	%
1986	55	30	14
1985	55	31	13
1984	56	30	13
1983	56	30	13
1982	56	30	13
1981	56	29	14
1980	55	31	13
1978	52	32	14
1965	70	22	7
1952	75	20	5

NOTE: "No opinion" excluded.

The 1986 figures are based on interviews with 6,633 adults, interviewed in five selected weeks during the year.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 2 percentage points in either direction. Larger allowances should be made for subgroups in the sample.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the standards of disclosure of the National Council on Public Polls.*

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Downtrends in Denominational Preferences Level Off

PRINCETON, N.J.--The percentage of adults who give their denominational preference as Methodist, Lutheran, Presbyterian, or Episcopalian has levelled off in the last few years after sharp declines in the 1970s and 1960s.

While those who give their preference as Baptist has shown little change over the two decades measured, the proportions in three of the four mainline churches -- Methodist, Presbyterian, and Episcopalian -- has fallen off by one-third. The decline has been less precipitous among Lutherans.

It is important to bear in mind that these annual Gallup audits focus on *preference* and not *membership*.

Here is the trend for the major Protestant groupings:

Protestant Church Preferences

	Baptist	Methodist	Lutheran	Presbyterian	Episcopalian
	%	%	%	%	%
1986	20	9	5	2	2
1985	20	10	6	2	2
1984	20	9	7	2	3
1983	21	10	7	3	2
1982	19	10	6	4	2
1981	19	10	6	4	2
1980	19	10	6	4	2
1979	19	11	6	4	2
1978	19	11	6	4	2
1976	21	11	7	5	3
1975	20	11	7	5	3
1974	21	14	7	6	3
1969	20	14	7	6	3
1967	21	14	7	6	3

Little Change in Major Faiths

The 1986 audit also indicates little change in recent years in the relative strength of major faiths in this country, with 59% in the latest series of surveys giving their religious preference as Protestant, 27% as Roman Catholic, 2% as Jewish and 2% indicating their religious preference or affiliation to be The Church of Jesus Christ of Latter-day Saints (Mormons).

(Continued on page 2)

How Does God Speak to People Today?

By Ken Briggs

God speaks to modern people through the Bible and by way of internal feelings, according to a majority of Americans polled by Gallup recently.

Nearly six out of 10 surveyed for the Christian Broadcasting Network said that the Scriptures and inner impressions were the chief means by which God spoke today. Three out of 10 said God chose to communicate through another person.

Asked how God spoke "during the time of the Bible," responses divided about evenly among three forms: out loud, through other people, and by way of internal feelings or impressions. About half of those polled listed one of those means.

By comparison, only 12 percent said God speaks out loud today.

Respondents were also asked whether God had ever spoken to them. Forty-four percent answered "yes" and 50 percent, "no." "Born-again Christians" were far more likely than other groups to respond in the affirmative, with 64 percent saying God had spoken to them. Catholics, as a group, were the least likely to indicate they had had such an experience. Thirty-four percent of the Catholic respondents said they had, compared to 48% of Protestants.

(Continued on page 2)

(Continued from page 1)

Those who say they have no religious preference, 8%, statistically matches last year's figure of 9%. The current figure, however, is significantly higher than the 2% recorded in 1967. The annual audit of religious preference (for major faiths) was initiated by The Gallup Poll in 1947.

Here is the question and the findings for 1986:

What is your religious preference — Protestant, Roman Catholic, Jewish, Mormon, or an Orthodox Church such as Greek or Russian Orthodox Church?

Religious Preferences

Protestant	59%
Roman Catholic	27
Jewish	2
Mormon (The Church of Jesus Christ of Latter-day Saints)	2
Orthodox Church	*
Other	2
None	9

* Less than one percent

Here is the four-decade trend. Specific figures for the Mormon and Orthodox Churches are omitted because of insufficient historical data, and are included under the "other" category.

Religious Preferences

	Protestant	Catholic	Jewish	Other	None
	%	%	%	%	%
–Yearly–					
1986	59	27	2	4	8
1985	57	28	2	4	9
1984	57	28	2	4	9
1983	56	29	2	4	9
1982	57	29	2	4	8
1981	59	28	2	4	7
1980	61	28	2	2	7
1979	59	29	2	2	8
1977-78	60	29	2	1	8
1976	61	27	2	4	6
1975	62	27	2	4	6
1974	60	27	2	5	6
–By 5-year periods–					
1972	63	26	2	4	5
1967	67	25	3	3	2
1962	70	23	3	2	2
1957	66	26	3	1	3
1952	67	25	4	1	2
1947	69	20	5	1	6

NOTE: Results for some years do not add to 100% because of rounding.

The 1986 religious preference figures are based on in-person interviews with 8,203 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation.

(Continued from page 1)

Fewer Know Someone Else To Whom God Has Spoken

At the same time, a somewhat smaller percentage of the total sample reported knowing someone else to whom God had spoken. Thirty nine percent said they knew of someone, while 57 percent said they did not. By a 52 to 37 percent margin, blacks were more likely than whites to say they know of such a person. Protestants were far more likely to say so than Catholics by a margin of 45 to 26 percent.

The question of how God conveys thoughts and insights to people is as old as religion itself. The earliest Hebrew Scriptures are replete with accounts of God's summoning of a long line of prophets, priests, and ordinary people. These stories leave an impression of immediate, verbal communication between a commanding God and his subjects whose highly personal and dramatic quality contributed to a lasting image of direct contact, or speaking out loud.

The survey suggests that American Christians keep these images confined largely to the times of the patriarchs. The sample of 1,013 Americans over the age of 18 is far more prone to understand God as a message-giver who works through the inspiration of the Bible, the words and examples of other people, and the prompting of the inner spirit.

The survey also offers a clue about the increasing individual nature of American religious experience. Fewer people could say for sure whether they knew others who had heard directly from God than reported hearing from God themselves. One explanation is that people have experiences of a deeply spiritual nature but are reticent about telling others about them or asking others about them.

Evangelicals: Political Choices, Key Concerns, Views on U.S. Trends

Recent Gallup surveys show that evangelicals are slightly more inclined to identify with the GOP than are non-evangelicals and fewer say they are Independents.

Here are the findings in tabular form, based on the choices of registered voters:

Political Party Affiliation
(Based on registered voters)

	Total U.S.	Evangelicals	Non-evangelicals
Democrats	41%	43%	40%
Republicans	34	38	32
Independents	25	19	28
	100%	100%	100%

Excludes "others" and "none."

Stand on Issues

Evangelicals are twice as likely (83%) as non-evangelicals (41%) to say that religion is "very important" in their lives. Furthermore, evangelicals and non-evangelicals differ markedly on personal and moral issues. For example, evangelicals are nearly 4-to-1 of the opinion that homosexual relations between consenting adults should not be legal, while non-evangelicals are evenly divided on the issue.

Despite these differences, evangelicals and non-evangelicals are in general agreement on the top issues facing the nation, with economic and international issues rating high with both groups, as shown in the following table:

What do you think is the most important problem facing this country today?

Most Important Problem

	Total U.S.	Evangelicals	Non-evangelicals
Unemployment, recession	23%	28%	21%
International tensions, fear of war	22	15	24
Budget deficit	13	12	13
Drug abuse	8	9	7
Economy (general)	7	5	8
Poverty, hunger	6	8	6
High cost of living, taxes	4	4	4
Crime	3	3	3
Moral, religious decline	3	8	1
All others	23	21	22
No opinion	3	2	3
	115%	115%	112%

Totals add to more that 100% due to multiple responses.

(Continued on page 4)

(Continued from page 3)

In addition, both groups express about the same degree of satisfaction with trends in the nation as a whole and in their own personal lives, as seen in the following table:

In general, are you satisfied or dissatisfied with the way things are going in the U.S. at this time?

Outlook Toward Nation

	Total U.S.	Evangelicals	Non-evangelicals
Satisfied	58%	57%	57%
Dissatisfied	38	37	39
No opinion	4	6	4
	100%	100%	100%

In general, are you satisfied or dissatisfied with the way things are going in your personal life?

Outlook Toward Personal Life

	Total U.S.	Evangelicals	Non-evangelicals
Satisfied	84%	81%	86%
Dissatisfied	14	17	12
No opinion	2	2	2
	100%	100%	100%

Who Are the Evangelicals?

In assessing the findings it is important to bear in mind that evangelicals include a high proportion of blacks, who are overwhelmingly Democratic in their political orientation. Evangelicals also include a disproportionately high percentage of Protestants and Southerners. Here is the question and results:

Would you describe yourself as a "born-again" or evangelical Christian, or not?

Percent of Evangelicals in Each Group

NATIONAL	32%
Men	29
Women	36
Whites	31
Blacks	44
18-29 years	29
30-49 years	32
50 & older	35
College graduates	17
College incomplete	32
High school graduates	34
Not H.S. graduates	38
$40,000 & over	24
$25,000-$39,999	31
$15,000-$24,999	36
Under $15,000	37
Protestants	45
Catholic	16
East	19
Midwest	31
South	48
West	28

Most of the findings are based on interviews with 792 self-described evangelicals and 1,725 non-evangelicals, out of a total sample of 2,517 adults, 18 and older. The interviews were conducted in scientifically selected localities across the nation in an in-person survey July 11-14 and a telephone survey Sept. 3-17. For results based on the total sample and for the subsample of non-evangelicals, one can say that 19 times out of 20 the error attributable to sampling and other random effects should not exceed 3 percentage points in either direction. For results based on the subsample of evangelicals an allowance of plus or minus 5 points should be made for sampling error.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the standards of disclosure of the National Council on Public Polls.*

Few Teens Say They Have Used Crack

Only 1 percent of U.S. teens say they have tried crack, but many say they believe that at least some teens at their school have used the dangerous drug, according to the latest Gallup Youth Survey.

Three teens in four say they believe there are at least some students at their school who have tried crack. This includes 5 percent who estimate that a "very large number" have used it, and 55 percent who think only a few students have tried it. One teen in five (21 percent) believes there are no students at his school who have tried crack, while 5 percent say they don't know if any have used the substance.

Recent Gallup Youth Surveys show that 4 percent of students have tried cocaine, and 24 percent have experimented with marijuana.

Young women are far more likely than young men to say they believe there are students at their school who have tried crack. Nine percent of the young women believe that a very large number of students at school have tried it, but only 1 percent of the young men share this belief. Twice as many young women (18 percent) as young men (9 percent) say there is a fairly large number of students who have tried crack.

Estimate of Number of Students Who Have Tried Crack

	Very large number	Fairly large number	Only a few	None	Don't know
	%	%	%	%	%
NATIONAL	5	14	55	21	5
Male	1	9	58	28	4
Female	9	18	53	14	6
Ages 13 to 15	6	13	54	21	6
Ages 16 to 17	4	14	56	22	4
White	4	14	58	20	4
Black	6	11	46	26	11
White-collar background	4	11	60	20	5
Blue-collar background	6	12	54	24	4
East	6	9	59	20	6
Midwest	3	12	54	27	4
South	7	14	54	18	7
West	3	20	56	19	2

Among young men, 58 percent believe only a few students have tried crack, and 28 percent say none have tried the substance. By comparison, 53 percent of young women feel there are only a few who have tried crack, and 14 percent say none have tried it.

Only minor differences in estimates of the number of students who have tried crack are noted according to the demographic characteristics of teens.

Regionally, teens in the South (21 percent) and West (23 percent) are the most likely to believe that at least a fairly large number of students at their school have tried crack. In the East and Midwest the proportion sharing this belief is 15 percent. Midwestern teens (27 percent) are more likely than those in other regions (19 percent) to say that none of the students at their school have ever tried crack.

Here is how the questions about crack were asked:

What proportion of the students at your school would you guess have tried crack: none, only a few, a fairly large number, or a very large number?

Have you ever tried crack?

The findings reported today are based on telephone interviews with a representative national cross section of 528 teen-agers, 13 through 17, conducted from October through December 1986.

Expected Changes in the Catholic Church In Next 20 Years

When a national sample of Catholics were asked what changes they expected to see in the Catholic Church in the United States over the next 20 years, no more than 11% expected any one particular change. But if the whole range of responses is examined, it is seen that the changes cited often enough to be categorized were all in the liberal direction: ordination of women and married men; changed attitudes in birth control, abortion, and divorce; greater lay participation; a general "liberal change" category.

While 12% said there would be no changes over the next twenty years, these findings indicate that there is no expectation among American Catholics of a retrenchment — there is no expectation of a turning back on Vatican II.

Following are the results:

Expected Changes in the Catholic Church In the U.S.A. in the Next 20 Years

More liberal	11%
Ordination of women priests	10
Change (unspecified)	7
Laity more involved in church decisions	6
Greater acceptance of divorce	6
More liberal on birth control	5
Growth	5
More concern/help for others	4
Allow marriage of priests	3
Attitude on abortion	3
More understanding/acceptance of people	3
Miscellaneous	14
No changes	12
Don't know	31

(Results reported in *The American Catholic People, Their Beliefs, Practices, and Values*, by George Gallup, Jr. and Jim Castelli, Doubleday & Company, Inc., Garden City, New York, 1987.)

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Cults Lead List of Groups 'Not Wanted as Neighbors'

PRINCETON, N.J. — Recent clashes between whites and blacks have underscored the extent of racial intolerance in the U.S. But a new Gallup Poll reveals a broad pattern of prejudice against diverse religious and ethnic minorities and persons with unconventional lifestyles.

Almost half the public, for example, would not like to have members of minority religious sects or cults as neighbors. Also, substantial proportions would be inhospitable to blacks and religious fundamentalists (13% each), unmarried couples (12%), and Hispanics (9%).

Comparatively few in the survey would object to living next door to Jews (3%), Protestants (2%) or Catholics (1%). One respondent in eight (12%) would have no objection to any of these groups as neighbors while three in 10 (29%) do not express opinions.

Hostility toward religious cults has grown significantly in recent years. In a 1981 survey 30% said they would not welcome cult members as neighbors; currently 44% would not.

Black and Hispanic respondents are less apt than whites to object to cults, but their views about the other minority groups are similar to whites.

Regional Differences

Southern whites tend to be less tolerant than whites living in other parts of the country in their acceptance of blacks, singles and Hispanics. Almost one-fourth of Southern whites (23%), compared to 10% of whites outside the South, for example, would object to having black neighbors. In the case of unmarried couples, the figure for Southern whites is 19%; for white non-Southerners it is 10%. And 13% of Southern whites, but only 8% of non-South whites, would not like to have Hispanics as neighbors. Religious cults and fundamentalists, however, would get about the same reception from whites in every region.

Differences by Education, Age

In general, college graduates exhibit somewhat greater tolerance toward the minority groups included in the survey than do the less well-educated. People aged 50 and over would be less hospitable than those under 50 to unmarried couples.

This question was asked:

This card lists various groups of people. Would you please sort out any that you would not like to have as neighbors?

Following are the latest findings.

Groups Not Wanted as Neighbors

Members of religious sects, cults	44%
Blacks	13
Religious fundamentalists	13
Unmarried couples	12
Hispanics	9
Jews	3
Protestants	2
Catholics	1
None, all are acceptable	12
No opinion	29
	138%*

*Adds to more than 100% due to multiple mentions.

The following table compares the latest results with those from a 1981 survey, showing groups that were included in both surveys.

Groups Not Wanted As Neighbors

	1987	1981*
Religious sects, cults	44%	30%
Religious fundamentalists	13	11
Unmarried couples	12	14
Hispanics	9	18
Jews	3	2
Protestants	2	1
Catholics	1	1

*In this survey 25% and 17%, respectively, said they would not want Cuban or Vietnamese refugees as neighbors.

(Continued on following page)

Cults Not Wanted *(continued from page 1)*

The following table shows the latest findings among Southern and non-Southern whites:

Groups Not Wanted As Neighbors
(Responses of whites)

	Total	South	Non-South
Religious sects, cults	46%	47%	45%
Blacks	14	23	10
Religious fundamentalists	13	14	13
Unmarried couples	13	19	10
Hispanics	9	13	8
Jews	3	4	2
Protestants	2	4	1
Catholics	1	2	1
None, all are acceptable	13	9	14
No opinion	27	24	28
	141%	159%	132%

The latest findings are based on in-person interviews with 1,562 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period Jan. 16-19.

50% Believe 'People Like Ourselves' on Other Planets

In a new Gallup survey, 50% express the belief that there are "people somewhat like ourselves living on other planets in the universe," while 34% are skeptical and 16% unsure.

The current figures are virtually unchanged from those recorded in a 1978 survey, but considerably more now than in either 1973 or 1966 believe in extraterrestrial life.

All persons in the survey were asked the following question:

Do you think there are people somewhat like ourselves living on other planets in the universe, or not?

Extraterrestrial Life

	Yes %	No %	Not sure %
1987	50	34	16
1978	51	33	16
1973	46	38	16
1966	34	46	20

The latest findings are based on telephone interviews with 527 adults, 18 and older, conducted in scientifically selected localities across the nation during the period Feb. 2-18. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 6 percentage points in either direction.

Women, Older Persons Most Likely to be Church Members

In the 1986 Gallup audit of church membership, a higher proportion of women (74%) than men (63%) report being members. Also, membership increases progressively with age, from 61% among 18-24-year-olds to 77% among those 65 and older.

As reported in February, seven in 10 U.S. adults (69%) say they are members of a church or synagogue, as determined by the 1986 Gallup audit.

The 1986 figure statistically matches the 1985 percentage of 71%. The highest figure in the half-century trend occurred in 1947 when 76% said they were church or synagogue members. The lowest was recorded in 1982 when the comparable percentage was 67%.

Education and income do not appear to be important factors, but sharp differences are found by region, with Southerners most likely and Westerners least likely to be members. The same level of membership (68%) is recorded for whites and Hispanics, while membership among blacks is slightly higher (75%). A higher proportion of Catholics (81%) than Protestants (72%) claim membership. The question:

Do you happen to be a member of a church or synagogue?

NATIONAL	69%
Men	63
Women	74
18-24 years	61
25-29 years	65
30-49 years	67
50-64 years	74
65 & older	77
College grads	70
College inc.	68
High school grads	71
Not H.S. grads	65
Whites	68
Hispanics	68
Blacks	75
East	70
Midwest	71
South	74
West	57
$40,000 & over	70
$25,000-$39,999	67
$15,000-$24,999	70
Under $15,000	68
Protestants	72
Catholics	81

The latest membership figures are based on surveys conducted in five selected weeks during 1986. A total of 6,663 adults, 18 and older, were interviewed in person.

Most Teens Admit They Have Cheated on Exams

The majority of teenagers have cheated on exams or tests, but the latest findings from the Gallup Youth Survey also suggest that the practice may be on the decline.

Although 59 percent of the nation's teens say they have ever cheated on an exam or test at school, this proportion represents a seven-percentage point decline since 1981, when two teens in three (66 percent) said they had cheated.

Currently, 22 percent of the teens believe there is a great deal of cheating going on at their school, and an additional 44 percent say there is a fair amount. One teen in three, however, says there is not very much cheating at his school. By comparison, in 1981, 37 percent of the teens thought there was a great deal of cheating, and 39 percent believed there was a fair amount of cheating on tests and exams.

Teens who are 16 or older (73 percent) are far more likely to have cheated on an exam than are those who are 13 to 15 years of age (50 percent). The older teens are also more likely than younger teens to believe there is a great deal of cheating at their school, by a margin of 26 percent to 20 percent.

Young women (72 percent) are more likely than young men (60 percent) to believe there is at least a fair amount of cheating going on at school. More young men (61 percent) than young women (57 percent), however, report that they have cheated on exams or tests.

Surprisingly little difference in cheating is found according to academic performance. Students who say their academic achievements are above average (58 percent) are just about as likely to admit to cheating on tests or exams as are those whose work is average or below average (60 percent). The superior students and academic underachievers also give very similar estimates of the proportions of cheaters found at their schools.

Regionally, teens in the South are the most likely (31 percent) to believe that cheating is widespread at their school, but are the least likely (51 percent) to report that they, themselves, have ever cheated. Two teens in three (66 percent) in the West admit to having cheated, as have 63 percent of the teens in the East and 60 percent in the Midwest.

One teen in five in the West (21 percent) and Midwest (21 percent) believes there is a great deal of cheating at his school. Only 16 percent of teens living in the East say cheating is widespread.

Moral teaching may have some influence on the decision of whether or not to cheat at school. A majority (55 percent) of those who attend church regularly admit to having cheated, but the frequency of cheating is even greater (64 percent) among those who do not attend church services regularly.

Here is how the questions were asked:

At your school, how common is cheating on tests or exams? Would you say there is a great deal, a fair amount, or not very much cheating?

Have you ever cheated on a test or exam?

The findings reported today are based on telephone interviews with a representative national cross section of 528 teenagers, 13 through seventeen, conducted in October through December 1986.

Ever Cheated on an Exam?

	Yes	No
NATIONAL	59%	41%
Male	61	39
Female	57	43
Ages 13 to 15	50	50
Ages 16 to 17	73	27
Above average students	58	42
Average and below	60	40
East	63	37
Midwest	60	40
South	51	49
West	66	34

How Much Cheating on Exams?

	Great deal	Fair amount	Not very much
NATIONAL	22%	44%	33%
Male	20	40	38
Female	25	47	28
Ages 13 to 15	20	44	36
Ages 16 to 17	26	44	29
Above-average students	23	44	32
Average and below	21	44	34
East	16	45	39
Midwest	21	45	34
South	31	39	30
West	21	49	29

No opinion (1 percent, nationally) omitted

Sex Education in Grades 4-8 Soars in Public Acceptance

Americans' acceptance of sex education in their local elementary schools has risen sharply during the last two years, doubtless in response to the AIDS epidemic and the alarming increase in teenage pregnancies. In addition, the vast majority of those favoring sex education for young children feel the curriculum should include discussion of AIDS.

In a new Gallup Poll, 71% express support for sex education classes in grades 4 through 8 of their local public schools while 21% are opposed. As recently as 1985, approval outweighed disapproval by a narrow 52% to 43% margin. And in the Poll's first (1981) assessment, statistically equivalent numbers favored (45%) and opposed (48%) sex education in their elementary schools.

As in past surveys, women, younger adults of both sexes, and persons who attended college are more supportive than are their opposite numbers. But majorities in all population groups now favor sex instruction for young children.

The extent to which AIDS has influenced public opinion on the general topic of sex education is illustrated by the fact that virtually all (upwards of 90%) in every group of those favoring elementary school classes on sex feel discussion about AIDS should be part of the curriculum.

Following are the questions asked and the latest findings:

Do you feel the public elementary schools in this community should or should not teach sex education in grades 4 through 8?

Those who responded affirmatively were asked:

Should this program include discussions about AIDS, or not?

Sex Education in Grades 4-8

	Favor			Oppose	No opinion
		Discuss AIDS			
	Total	Yes	No		
	%	%	%	%	%
NATIONAL	71	67	4	21	8
Men	67	63	4	28	5
Women	74	70	4	16	10
18-29 years	80	74	6	16	4
30-49 years	78	75	3	17	5
50 & older	57	53	4	30	13
Attended college	81	77	4	15	4
No college	64	61	3	25	11

The latest findings are based on telephone interviews with 503 adults, 18 and older, conducted in scientifically selected localities across the nation during the period Feb. 9-25. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects could be 5 percentage points in either direction. The earlier findings are from surveys conducted by The Gallup Organization for Phi Delta Kappa, the educational fraternity.

Majority Backs Condom Ads on TV

PRINCETON, N.J. — In response to the national epidemic of sexually-transmitted diseases, a two-thirds' majority of Americans approve of their local stations running TV commercials for condoms.

Public backing is higher among younger than older adults — 82% of 18-29-year-olds approve, compared to 57% of persons 50 and older — but opposition does not exceed 30% in any major population group.

Men and women are equally supportive, as are adults in every region of the nation.

Following are the question and the detailed findings:

As you know, there has been considerable discussion lately about ways to prevent sexually-transmitted diseases. In this regard, do you favor or oppose commercials for condoms — that is, male contraceptives — being shown on television in your area?

Condom Commercials on TV

	Favor	Oppose	No opinion
	%	%	%
NATIONAL	69	24	7
Men	69	25	6
Women	68	24	8
18-29 years	82	15	3
30-49 years	70	25	5
50 & older	57	30	13

The findings are based on telephone interviews with a national sample of 502 adults conducted March 2-11.

Teens Think Divorce Laws Are Too Lax

The high divorce rate among American adults has apparently led many teens to believe that divorce laws are too lax, according to the latest Gallup Youth Survey.

Eight teens in 10 (79 percent) say it is currently too easy to get a divorce in this country. Only 15 percent believe it is not easy enough, and just 2 percent say the divorce laws are about right. By contrast, in 1984, 75 percent of the teens believed the divorce laws were too liberal; and in 1978, only a bare majority of 55 percent of the teens thought that divorces were too easy to get.

Only one teen in four (25 percent) believes that divorced couples tried hard enough to save their marriages. Taking the opposite view are 72 percent of the teens who say most divorced couples have not tried hard enough. In 1978, 62 percent believed that divorced couples did not work hard enough to save their marriages.

How Easy to Get a Divorce?

	Too easy	About right	Not Easy enough	No opinion
NATIONAL	79%	2%	15%	4%
Male	80	1	14	5
Female	78	2	16	4
Ages 13 to 15	78	1	15	6
Ages 16 to 17	82	2	14	2
Protestant	78	2	16	4
Catholic	80	0	16	4
Attend church regularly	81	1	13	5
Do not attend church regularly	76	2	18	4
East	84	*	12	4
Midwest	75	2	16	7
South	78	1	19	2
West	80	3	12	5

*Less than 0.5 percent

Opposition to the ease of divorce is strongest among those teens who are 16 or 17 years of age, and who may very likely be contemplating their own marriages. Among these older teens, 82 percent say divorces are now too easy to obtain.

Younger teens (ages 13 to 15), however, are only slightly less likely to share the view that divorces are too easy to obtain (78 percent). Teens of all ages are united in their belief that most divorced couples probably did not try hard enough to save their marriages.

Church attendance appears to exert an influence on attitudes toward divorce, with 81 percent of those who attend church regularly saying that divorces are too easy to obtain, compared with 76 percent of non-regular attenders who share this view. Regular church attenders (75 percent) are also more likely than non-regular attenders (67 percent) to believe that divorced couples probably did not work hard enough to save their marriages.

Protestant teens (74 percent) are more likely than Catholic youths (68 percent) to believe that divorced couples did not work hard enough to save their marriages. Protestants (80 percent) and Catholics (78 percent) share the view that divorces are too easy to get.

Regionally, teens from the East are most likely to say that divorces are too easy to get (84 percent), but are least inclined to believe that divorced couples have not tried hard enough to save their marriages (68 percent).

Western teens are the severest critics of divorced couples (75 percent) and also take a hard line against the ease of divorce (80 percent). Teens from the Midwest (75 percent) and South (78 percent) are least likely to believe divorces are too easy to get.

Here is how the questions were asked:

Generally speaking, do you think it is too easy or not easy enough for people in this country to get divorced?

Generally speaking, do you think that most people who get divorced have tried hard enough to save their marriages, or not?

The results reported today are based on telephone interviews with a representative national cross section of 504 teenagers, 13 to 17, conducted in May and June 1986.

Who Do Americans Say That I Am?

By George Gallup, Jr. and George O'Connell

In this intriguing investigation the authors look at the religious values of American Christians. Drawing upon survey material collected for the Schuller organization and other groups, they go beyond mere head counting. Their goal is to ascertain how Americans perceive Jesus Christ in order to understand the impact He has on their lives.

Questions vitally important to the church were asked. Among them:

- What impact has Jesus as a moral and ethical teacher had on your life?
- Where does religion fit into your value system?
- How can the churches better serve you?
- What do you consider to be the most appealing character traits of Jesus?
- How hard have you tried to follow the example of Jesus?

Interviews with representative Americans bring the data down to earth. Additionally, church leaders from various denominations offer suggestions for infusing new life into the churches.

As Robert H. Schuller writes in an Afterword, "The polls and other evidence suggest that many Americans are not being served adequately by their churches even as surveys suggest that the interest in spiritual values has increased." This book contains "possibilities and insights that will benefit the Christian community."

This intriguing investigation of religious values offers significant and timely information for church officials, pastors, and educators — anyone concerned with increasing the effectiveness of church ministry. Paper, $10.95

Available at your local bookstore or direct from the publisher (please include $1.00 per book for postage and handling): THE WESTMINSTER PRESS, 925 Chestnut Street, Philadelphia, PA 19107

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Public Confidence in Organized Religion Continues to Decline

PRINCETON, N.J. — Public confidence in organized religion continues to decline, with the proportion saying they have a "great deal" or "quite a lot" of confidence in this institution down a total of 12 points since July 1985.

Factors that have contributed to this slide may have been growing discomfort on the part of some over the relationship between church and — more specifically, religion and politics — and more recently, over statements made by Oral Roberts, as well as the Jim and Tammy Bakker situation.

For the first time in over a decade, the church or organized religion has lost its clear primacy as the institution in which the American people have the greatest confidence. (Confidence in organized religion has been compared to confidence in 9 other institutions in regular surveys since 1973. In the latest survey, a total of 4 institutions were rated.) Statistically as many people now say they have a high level of confidence in the military as say this about organized religion.

Here is the question:

I am going to read you a list of institutions in American society. Would you please tell me how much confidence you, yourself, have in each one — a great deal, quite a lot, some, or very little?

Here are the findings on the church or organized religion:

Confidence in Church or Organized Religion

Great deal	32%
Quite a lot	22
Some	22
Very little	18
None (Volunteered)	3
Don't know	3
	100%

And here is the long-term trend in the ratings given the church or organized religion, and a comparison with ratings given other key institutions in American society:

Confidence in Institutions
(Percent saying "great deal" or "quite a lot")

	1987	1986	1985	1983	1979	1973
	%	%	%	%	%	%
Church or organized religion	54	57	66	62	65	66
Military	53	63	61	53	54	*
Banks	51	49	51	51	60	*
Public schools	47	49	48	39	53	58

*Not asked.

The findings reported today are based on a telephone survey of 513 adults, 18 and older, interviewed during the period March 30 to April 15.

Homosexuals in Clergy Grows

by Kenneth Briggs

Though actions and statements against homosexuality have been undertaken by several religious groups, results from recent Gallup surveys reveal growing acceptance of homosexuals in the ranks of the clergy by the general public.

In 1977, 36 percent of the public said that homosexuals should be welcomed as members of the clergy. Since then, the figure has slowly climbed to a new high of 42 percent in 1987. Fifty-one percent in the latest survey said gays should not be included. The latest survey was conducted by telephone March 14-18 with 1,015 adults, 18 and older.

No major religious group has sanctioned the ordination of practicing homosexuals, though many, including the Roman Catholic Church, have stated that celibate homosexuals are eligible. The Vatican issued a document on homosexuality last Fall which referred to the condition as "disordered" and has stirred controversy in several areas of the country by banning a group called *Dignity* that has ministered to homosexuals for several years. The reason cited for the ban is the claim that *Dignity* condones homosexual activity. Reports of priests dying from AIDS and claims of large numbers of homosexuals in the priesthood have further inflamed the debate.

Support for Legalization of Homosexual Relations Declines 10 Points

The trend over the past decade has been in the direction of denying legalization of homosexual relations. In 1977, 43 percent of the public thought such relations should be legalized. That figure has dropped a full ten points by this year. The percentage believing homosexual relations should not be legalized has risen from 43 percent to 55 percent in the same period.

In light of these findings, and the recent actions of the Catholic church, it is interesting to note that Catholics are more in favor of permitting homosexual relations than Protestants, by a 36% to 29% margin, slightly above the overall figure of 33 percent.

Southwest Wins On Religiosity Scale

The level of religious involvement (or religiosity) is highest in the Southwest section of the nation, which includes Arkansas, Louisiana, Oklahoma and Texas.

The Southwest is followed by the West Central region of the nation (Iowa, Kansas, Minnesota, Missouri, Nebraska, North Dakota, South Dakota, and Wisconsin), the Southeast (Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee and Virginia,) the Rocky Mountain region (Arizona, Colorado, Idaho, Montana, Nevada, New Mexico, Utah and Wyoming), and the East Central states (Illinois, Indiana, Michigan and Ohio).

Next are the Mid-Atlantic states (Delaware, District of Columbia, Maryland, New Jersey, New York, Pennsylvania and West Virginia), followed by New England (Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island and Vermont), and at the bottom, the Pacific region, which includes Alaska, California, Hawaii, Oregon, and Washington.

Levels Based on 3 Questions

Religiosity levels are determined by adding the percentages in each region who are church members, attended church in a 7-day test period, and say religion is "very important" in their lives, and then dividing by three (the number of questions used to determine the levels).

Following, in descending order, are the levels for each of the 8 regions, based on a massive sampling taken in 1986:

Religiosity Levels

1.	Southwest	63%
2.	West Central	60
3.	Southeast	59
4.	Rocky Mountain	55
5.	East Central	54
6.	Mid-Atlantic	53
7.	New England	48
8.	Pacific	44

Many Teens Favor Ban on Tobacco and X-Rated Films

About half of America's teens support a national ban on the sale of tobacco and the showing of X-rated films, according to the results of the latest Gallup Youth Survey.

However, fewer than one-third of the surveyed teens favor a similar ban on the sale of alcoholic beverages.

Forty-nine percent of the teens say they would favor a federal law that would ban all tobacco sales. Opposed are 47 percent, while 4 percent are undecided. This represents a seven percentage-point increase in those favoring a ban of tobacco products since 1984, when 42 percent of the teens favored the proposal.

Young men (48 percent) and young women (49 percent) are united in their opposition to tobacco sales. Midwestern teens (54 percent) give majority support to a tobacco ban, but elsewhere only 46 percent of the teens support it.

A majority of above-average students (53 percent) say they would favor a national tobacco ban, compared with only 42 percent of those who say their academic work is average or below-average.

Support for banning all X-rated movies has grown, from 35 percent of all teens in 1984 to a majority of 52 percent in 1986. Opposing any censorship of "X" material are 43 percent of the teens, while 5 percent are undecided.

Young women (57 percent) are more likely than young men (47 percent) to call for the prohibition of the showing of X-rated movies. Above-average students (55 percent) more often than academic underachievers (47 percent) support a ban on X-rated films.

Regionally, greatest support for a national ban on X-rated movies is found in the West (57 percent), while least support occurs in the East (48 percent). A majority of the teens residing in the Midwest (52 percent) and South (51 percent) would like to see a nationwide ban of X-rated movies.

Only three teens in 10 (31 percent) say they would like to see the sale of beer, wine, and liquor banned throughout the nation. Opposed to a return of the prohibition of alcohol sales are 63 percent of the teens; 6 percent are undecided.

Young men (34 percent) are slightly more likely than young women (29 percent) to want prohibition of alcoholic beverage sales. Sentiment for prohibition is stronger among teens who are 13 to 15 (36 percent) than among those who are 16 or older (26 percent).

Greatest support for the prohibition of alcoholic beverage sales is found in the South (38 percent), while the least support comes from the West (25 percent).

Here is how the proposals were tested:

Would you favor or oppose a law forbidding the sale of all beer, wine, and liquor throughout the nation? . . . the sale of all tobacco throughout the nation? . . . the showing of all X-rated movies throughout the nation?

The findings reported today are based on telephone interviews with a representative national cross section of 528 teen-agers, 13 through 17, conducted from October through December 1986.

Teen Support for Prohibitions

	Favor National Ban of:		
	Tobacco	Alcohol	X-rated movies
NATIONAL	49%	31%	52%
Male	48	34	47
Female	49	29	57
Ages 13 to 15	49	36	52
Ages 16 to 17	49	26	51
Above-average students	53	31	55
Average and below	42	32	47
East	47	30	48
Midwest	54	31	52
South	46	38	51
West	46	25	57

What Adults Want to Know About Teens

Almost every day reporters, educators and youth workers ask Gallup Youth Survey researchers questions about the current teen generation. Here are the answers to some of the most commonly asked questions:

Q: What are kids like today?
A: First of all, don't call them kids, children, or boys and girls. Much is expected of them, and so they prefer to be called teen-agers, teens, students, or young men and women.

Q: OK, but does that also mean they want to grow up to be yuppies?
A: Yuppies are "young urban professionals." Teens, of course, are young, and most expect to be employed as professionals or white-collar workers. But many prefer to live in the suburbs, small towns and rural areas.

Q: But the term "yuppie" can also be used to describe people who are materialistic, self-indulgent and overly dependent upon technological gadgets.
A: Teens are quite at home with computers, VCRs, microwave ovens and other high-tech devices, but there is no evidence to suggest they are materialistic and narcissistic.

Q: Is this another "do nothing" generation?
A: Most teens would like to become involved in such issues as achieving peace, better government, a cleaner environment and improved racial harmony. Most young men and women say they would be willing to give a year of their lives to national service. If teens do nothing, it may be because we haven't asked anything of them.

Q: Then why don't we see teens demonstrating anymore?
A: They take the issues of past causes for granted now. To give some examples: Most would be willing to vote for a woman for president. The majority would approve of interracial marriages. Most take a tough stand on environmental issues.

Q: Do teens oppose the draft?
A: The majority don't like the idea of a military draft, but most young men and many young women are willing to register if needed.

Q: Are teens influenced by the threat of nuclear war?
A: A majority of teens see some possibility of a nuclear war occurring during their lifetimes, and one teen in four says this possibility has had a serious influence upon how he is planning for the future. Few teens see much chance surviving as an individual or a nation in a nuclear war.

Q: Do they believe we should be doing more to prevent nuclear war?
A: Four teens in ten would like to see the United States do more to keep world peace. Most teens are skeptical about Soviet peace intentions, with 44 percent believing the Soviet Union would be the most likely aggressor in a nuclear war.

Q: What are teens most concerned about?
A: Increasingly, they name drug and alcohol abuse as the greatest problems facing their generation.

Q: Don't most teens experiment with drugs?
A: Many undoubtedly have tried drugs at least once, but the trend among teens in recent years has been overwhelmingly against drugs. Fewer now use marijuana frequently, and most oppose its legalization or decriminalization.

Q: Has alcohol now become the drug of choice among teens?
A: There is no question that drinking among teens is a problem. Many teens admit to having driven under the influence. Fortunately, that figure is lower than was found in the past, and the majority of teens now approve raising the drinking age to 21 across the country.

Q: Is there much premarital sex among teens?
A: The statistics on pregnancies among unwed teens certainly offer proof that there is much premarital sex. Teens themselves report that partying, dating and going steady are their greatest peer pressures.

Q: Will there be a decline in traditional families and more divorces?
A: Maybe not. Teens say they want to see traditional family ties strengthened. Most want to be married some day, and most take a dim view of the laxity of our divorce laws. They want to work to make their marriages last.

Q: Do teens watch too much television?
A: Some probably do, especially movies on cable and the VCR. They have not stopped reading, however, and many are avid readers of newspapers, magazines and books.

Q: Don't they spend too much time indoors with television and computers?
A: Teens are far more likely than adults to report regular exercise through fitness programs or sports. Young women now match young men in participation in sports and fitness programs.

Q: What do teens most like to do for fun?
A: Sports are their favorite extracurricular activity, but outside of school they most enjoy visiting with friends, dating or dancing. Passive entertainment such as watching television or going to the movies take second place to these activities.

Q: Do teens also like to be with their parents?
A: Most say they get on well with their parents, although the relationships tend to be smoother with their mothers than with their fathers. They usually want fewer lectures from their parents about sex and drugs, but want more frank discussions about the family's financial situation.

Q: Why do you think they are so interested in the family's finances?
A: The majority of teens want to go to college and, as might be expected, look to mom and dad as their main source of financial support during those years.

Q: Why don't the teens go out and work? — look at all the "help wanted" signs!
A: Seven teens in 10 do have part-time jobs, earning an average of $48 a week. Most of the remaining teens work around the house to earn their allowances.

Q: Finally, is there a religious revival among teens?
A: Questions about religion and the need for spiritual guidance and belief have always been important to young people. Today's teen-agers probably show neither greater nor less interest in these matters.

Nearly Half of French People Call Themselves Non-Religious

by Kenneth Briggs

The French are far less likely than Americans to believe in God, describe Jesus Christ as the Son of God, or practice prayer, a recent Gallup Poll shows.

The survey was conducted for the Rev. Billy Graham on the eve of the evangelist's French crusade last September. Among the findings was that 85 percent of those surveyed were unfamiliar with Mr. Graham.

Overall, the results confirm the widespread image of the French as religious doubters and absentees from church pews. While 53 percent defined themselves as religious, 31 percent called themselves non-religious and another 13 percent answered "convinced atheist."

60% Believe in God

Sixty percent of the French said they believed in God, compared to a whopping 95 percent of Americans, and 44 percent of the French chose the term "Son of God" to describe Jesus Christ, 30 percentage points fewer than Americans asked to make a similar choice.

The two nationalities are more closely matched on the issue of prayer than in rates of churchgoing. Sixty-three percent of the French said they prayed or meditated "often" or "sometimes," about 25 percentage points lower than Americans responding to the question. But only 11 percent of the French reported attending church weekly, about one-fourth of the Americans who say they do. Forty-eight percent of the French say they never attend.

Wariness toward the institution of the church was also evident in responses to the question of where the French would turn in time of personal crisis. Just 7 percent said they would consult a priest. Three-quarters said they would talk with a friend or family member.

The American tendency to equate belief in God with a personal relationship with the Almighty is only dimly reflected in the French experience. While three of five French respondents say God exists, only 26 percent believe such a personal relationship is possible, compared to 61 percent who do not.

Among the other findings in the French survey: 45 percent said God could be found outside of religion (40 percent said it was not possible); nearly half said they had no Bible in the home or among family members; 22 percent agreed that "everything which is told" in the Gospels "is true," compared to 49 percent who considered them a "mixture of historical stories and parables"; 48 percent said they did not believe in sin and half said they believed in "something after death."

78% Felt "At Peace" With Selves

Seventy-eight percent of the French said they felt at peace with themselves and relatively few respondents placed any faith in astrology or tarot cards.

Where do the French draw their hope for the future? Above all, they trust the ability of science to conquer sickness and misery. Three quarters placed their confidence there. Next in rank, far behind that figure, were faith in mankind's ability to improve the quality of life, the ability of the French to understand other people and achieving the unification of Europe.

And sources of worry? The major categories were unemployment (66 percent), pollution (46 percent), loss of morality (35 percent) and the growing gap between rich and poor (39 percent).

Support for an Evangelical Candidate Declines Sharply

As shown in the following table, public opinion, which was generally supportive of evangelical candidates in 1980, has shown a sharp swing toward the negative, although a majority continues to say their vote would not be affected by a candidate's religious views.

Aside from how you feel about a presidential candidate in other respects, would you be more likely to vote for a candidate who considers himself a "born-again" evangelical Christian, less likely to do so, or wouldn't it make any difference either way?

Vote for Evangelical

	1987	1980
More likely	15%	19%
No difference	52	66
Less likely	29	9
No opinion	4	6
	100%	100%

Details of Survey

The latest results are based on in-person interviews with 1,571 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period April 10-13. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects should not exceed 3 percentage points in either direction.

In addition to sampling error, the readers should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the standards of disclosure of the National Council on Public Polls.*

New Book — "The American Catholic People: Their Beliefs, Practices, and Values" — Paints Surprising Portrait of American Catholics

- Catholics said by a 3 to 1 margin that "divorced Catholics should be allowed to remain in the Church."
- Support for a married priesthood is quite strong among Catholics (who accept it by a 2-to-1 margin).
- While Catholics are "conservative" on some key social issues, they clearly come down on the "liberal" side of other key social issues — most notably women's rights, gun control, and civil rights for minorities and homosexuals.

These are among the provocative findings in *The American Catholic People*, written by George Gallup, Jr. and Jim Castelli and published by Doubleday. Drawn from The Gallup Organization's data base, the book provides eye-opening insights into the 28% of American adults who identify themselves as Catholics.

Who are the American Catholics? 29% are under the age of 30; 16% are Hispanic, while 3% are black and another 3% classify themselves as non-white. 68% are parents; three out of four live in urban areas; and 55% identify themselves as politically right-of-center.

Gallup and Castelli compare this growing and increasingly influential population to the Protestant majority on a number of vital issues. They find that Catholics are more liberal than Protestants in their stance on the cutting of the defense budget and on the allocation of funds for social programs. Catholics will also be a major force for reduced military spending, moderation in foreign policy, and progress in the control of nuclear arms.

The American Catholic People: Their Beliefs, Practices, and Values. George Gallup, Jr. & Jim Castelli. February 20, 1987. $15.95 (Hardcover). Doubleday and Company, Inc., 245 Park Ave., New York, NY 10167. Contact: Diane Speicher (212) 984-7096

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'Battle of Evangelists' Casts Shadow On TV Ministries, Evangelical Movement

PRINCETON, N.J. — The sexual and financial scandals that have rocked the electronic church in recent months, and the subsequent power struggle within the TV ministry, have cast a long shadow over many of the nation's most popular TV evangelists and the evangelical movement in general. Moreover, the cause of organized religion as a whole may have been harmed by the problems besetting the electronic church.

The revelations of wrong-doing have caused serious damage to the popular stereotypes of TV evangelists as a group. Far fewer now than in 1980 perceive them to be trustworthy, honest, sincere and caring. In addition, more now question their "special relationship with God" than did so seven years ago.

- In the current survey, perceptions of TV evangelists as "untrustworthy" outweigh "trustworthy" by 63% to 23%. In 1980, a 41% plurality had positive views while 36% were negative.
- Today, TV ministers are characterized as "honest" by 34%, "dishonest" by 53%. In 1980, honest outnumbered dishonest by 53% to 26%.
- Currently, 34% feel TV evangelists are "sincere," 51% that they are "insincere." In 1980, sincere ratings prevailed by 56% to 25%.
- At present, 48% believe TV evangelists "care about people" while 38% feel they do not. In 1980, "caring" outweighed "not caring" by almost a 3-to-1 ratio, 59% to 21%.
- Today, a 56% majority think the TV evangelists do not have a "special relationship with God," while 30% believe they do. In 1980, a strong 47% plurality felt they were endowed with this relationship while 33% disagreed.

As expected, self-described evangelical Christians (27% of the total sample) hold generally more favorable opinions than non-evangelicals on each of the five stereotypes. However, 47% of evangelicals currently describe TV evangelists as untrustworthy, 35% as dishonest, 33% as insincere, 26% as uncaring, and 38% say they do not have a special relationship with God.

Images of Specific Evangelists

Survey respondents were asked to rate 8 evangelists on a 10-point scale, on which the top 5 positions indicated "favorable" opinions and the bottom 5, "unfavorable."

With the exception of Billy Graham, who received favorable ratings from 76% in both the 1987 and 1980 surveys, the ratings of the other evangelists, especially those most directly involved in the current scandals, are lower now than in 1980.

Jim Bakker, for example, currently receives positive ratings (both highly and moderately favorable) from 23% and negative ratings from 77%. In the 1980 survey, favorable ratings of Bakker outnumbered unfavorable ratings, 58% to 42%.

Oral Roberts's positive ratings also dropped sharply, from 66% in 1980 to 28% today, while his negative scores rose from 34% to 72%.

Jimmy Swaggart now receives favorable ratings from 44% compared to 76% in 1980. His negative ratings have grown from 24% to 56%.

Somewhat less fall-off has occurred in the public's ratings of Robert Schuller — from 78% to 61% favorable, Rex Humbard – from 73% to 55% favorable, and Pat Robertson, from 65% to 50% favorable.

Jerry Falwell, who was not tested in the 1980 poll, currently receives 38% favorable and 62% unfavorable ratings.

Vote for Evangelical

As reported recently, public opinion, which was generally supportive of evangelical presidential candidates in 1980, has shown a sharp swing toward the negative, although a majority continues to say their vote would not be affected by a candidate's religious views.

In the latest survey, 15% say they would be more likely to vote for a presidential candidate who considers himself an

evangelical, while 29% would be less likely to do so, and 52% say it would make no difference.

In 1980, 19% said they would be more likely, 9% less likely and 66% would be unaffected by a candidate's beliefs.

Waning Confidence in Organized Religion

Finally, public confidence in organized religion continues to decline, with the proportion saying they have a "great deal" or "quite a lot" of confidence in this institution, down 12 points since 1985.

Following are the questions asked:

Here is a list of terms, shown as pairs of opposites, that have been used to describe television evangelists or ministers. From each pair of opposites, would you select the term you feel best describes television evangelists or ministers, in general?

Here are the key findings:

Stereotypes of TV Evangelists

	1987	1980
Care about people	48%	59%
Don't care about people	38	21
No opinion	14	20
Honest	34%	53%
Dishonest	53	26
No opinion	13	21
Sincere	34%	56%
Insincere	51	25
No opinion	15	19
Have a special relationship with God	30%	47%
Do not have a special relationship with God	56	33
No opinion	14	20
Trustworthy with money	23%	41%
Not trustworthy with money	63	36
No opinion	14	23

You will notice that the boxes on this card go from the highest position of plus 5 — for someone you like very much — all the way down to the lowest position of minus 5 — for someone you dislike very much. How far up the scale or how far down the scale would you rate (name)?

Ratings of Evangelists
(Based on those rating each man)

	Highly favorable (+5, +4) %	Mildly favorable (+3, +2, +1) %	Mildly unfavorable (−1, −2, −3) %	Highly unfavorable (−4, −5) %
Billy Graham				
1987 (90%)	35	41	13	11
1980 (92%)	35	41	14	10
Oral Roberts				
1987 (89%)	8	20	25	47
1980 (83%)	21	45	21	13
Jim Bakker				
1987 (78%)	5	18	28	49
1980 (28%)	18	40	22	20
Jerry Falwell				
1987 (78%)	9	29	24	38
1980 (NA)				
Jimmy Swaggart				
1987 (76%)	16	28	26	30
1980 (23%)	31	45	15	9
Pat Robertson				
1987 (72%)	13	37	24	26
1980 (25%)	21	44	16	19
Robert Schuller				
1987 (53%)	20	41	19	20
1980 (19%)	29	49	10	12
Rex Humbard				
1987 (50%)	10	45	22	23
1980 (43%)	22	51	20	7

NOTE: The figures in parentheses indicate the percentages rating each man.

Aside from how you feel about a presidential candidate in other respects, would you be more likely to vote for a candidate who considers himself a born-again evangelical Christian, less likely to do so, or wouldn't it make any difference either way?

The comparison:

Vote for Evangelical

	1987	1980
More likely	15%	19%
No difference	52	66
Less likely	29	9
No opinion	4	6
	100%	100%

I am going to read you a list of institutions in American society. Would you please tell me how much confidence you, yourself, have in each one — a great deal, quite a lot, some, or very little?

Confidence in Church or Organized Religion

	April 1987	May 1985
Great deal	32%	42%
Quite a lot	22	24
Some	22	21
Very little	18	11
None (Volunteered)	3	1
Don't know	3	1
	100%	100%

Scandals Strengthen Calls for Disclosure, Federal Regulation

The recent financial scandals within the $2 billion electronic church have strengthened public demands for government regulation of religious fund-raising and disclosure of the disposition of these funds.

Waning confidence in the television ministries has spawned a growing demand for regulation. In 1980, disagreement outweighed agreement that "the Federal government should regulate the fund-raising activities of religious organizations," by a 3-to-2 ratio. In the current survey, opposition to regulation prevails, but by a narrower 49% to 43% margin.

In addition, there now is virtually unanimous agreement (92%) that "religious organizations should make full disclosure of the funds they receive and how they are spent."

Moreover, substantially fewer now (14%) than in 1980 (28%) agree that "giving money to religious causes or organizations is more important than giving money to other causes." Disagreement, 81% nationwide, is now the majority sentiment in all population groups, including evangelicals, viewers of religious TV programs, and donors to TV evangelists.

Half of Adults Are Viewers

About half of American adults (49%) at least occasionally watch religious TV programs and one-fourth (25%) are considered weekly viewers.

Not surprisingly, self-described evangelicals (27% of the adult population) are the most loyal viewers, with 8 in 10 (79%) saying they sometimes watch religious television and almost half (46%) doing so weekly. At least one-third of non-evangelicals (36%) also watch these programs, although they tend to be less frequent viewers.

Paralleling the demographic profile of evangelicals, women, blacks, people 50 and older, the less affluent and less-well educated, those from blue-collar occupational backgrounds, and Southerners are disproportionately heavy viewers of religious TV.

The audience for religious programming appears to have grown slightly since 1983, when the last study was conducted, with total viewership up from 42% four years ago to 49% at present. All of this growth traces to an increase, from 18% to 25%, in weekly viewers.

Contributions

Four percent of the total sample — roughly 7 million adults — said they had contributed money to one or more TV evangelists within the last 12 months. The proportion of donors rises to 8% among all viewers of religious TV programs and to 12% among weekly viewers.

Roughly half of all contributors reported donations of less than $100 to TV evangelists during the last year, while half said they gave more than $100.

A majority of past donors said they did not expect to change the amount of their contributions during the next 12 months, while about one-fifth said they planned to give more and a similar proportion said they probably would give less.

The survey refutes one of the principal criticisms of the TV ministries — that they tend to dissipate viewers' interest in their local churches. Nine viewers in 10 say that watching religious TV has not affected their involvement. And those saying their involvement has changed are more likely to testify to more rather than less local church activity.

Following are the questions and key findings:

Respondents were asked whether they agreed or disagreed with each of the following statements:

Giving money to religious causes or organizations is more important than giving money to other causes.

	1987	1980
Agree	14%	28%
Disagree	81	61
Not sure	5	11
	100%	100%

Religious organizations should make full disclosure of the funds they receive and how they are spent.

	1987	1980
Agree	92%	86%
Disagree	5	7
Not sure	3	7
	100%	100%

The Federal government should regulate the fund-raising activities of religious organizations.

	1987	1980
Agree	43%	35%
Disagree	49	54
Not sure	8	11
	100%	100%

Do you ever watch religious programs on television?

Those who responded affirmatively, 49% of the total, were asked:

In the past 30 days, have you watched any religious programs on television?

Viewers within the last 30 days, 39% of the total, were then asked:

In the past 7 days, have you watched any religious programs on television?

The following table compares current viewership with that reported in a 1983 survey:

Religious TV Program Viewing

	1987	1983
Total viewers	49%	42%
Within past 7 days	25	18
Within past 8-30 days	14	14
31 days or more	10	10
Non-viewers	51	58
	100%	100%

The table below gives the detailed results:

Religious TV Program Viewing

	Total viewers %	Last 7 days %	8-30 days %	31 days or more %	Non-viewers %
NATIONAL	49	25	14	10	51
Evangelicals	79	46	19	14	21
Non-evangelicals	36	15	12	9	64
Men	44	21	13	10	56
Women	53	29	15	9	47
Whites	46	23	13	10	54
Blacks	68	39	18	11	32
18-29 years	39	18	11	10	61
30-49 years	47	22	15	10	53
50 & over	58	33	15	10	42
College grads.	42	18	16	9	58
College inc.	45	20	12	13	55
High school grads.	46	22	13	11	54
Not H.S. grads.	64	41	16	7	36
East	36	17	10	9	64
Midwest	46	21	14	11	54
South	62	37	15	10	38
West	48	21	16	11	52

continued on page 5

Has watching religious TV changed your involvement in your local church or synagogue? Has your involvement increased or decreased?

Here are the results:

Impact on Local Church Involvement
(Based on total viewers)

Has changed involvement	8%
Increased	4
Decreased	2
Not sure	2
Has not changed involvement	90
Not sure	2
	100%

All persons in the survey were asked:

By any chance, have you contributed money to any television evangelists in the last 12 months?

Here are the findings:

Contributions to TV Evangelists

Have contributed	4%
Total viewers	8
Within past 7 days	12
Within the past 8-30 days	4
31 days or more	3
Non-viewers	*

*Less than 1%.

The latest results are based on in-person interviews with 1,571 adults 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period Apr. 10-13. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects should not exceed 3 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls.

Only 4% of Americans Are Totally Non-religious

Only 4% of American adults can be described as "totally non-religious." These are persons who are not members of a church, rarely or never attend church, say religion is either "not very" or "not at all" important in their lives, and have no religious preference (that is, Protestant, Catholic, Jewish, Mormon or Eastern Orthodox).

Most likely to fall into this category are men, younger persons, and Westerners.

At the other end of the scale are the "superchurched." Thirty-one percent fall into this category and tend to be women, older persons, and residents of the Midwest and South. These are persons who state a religious preference, are members of a church, attend church regularly, and say religion is "very" important in their lives.

In between these two extreme groups are the "churched" and "unchurched."

The "churched," accounting for 72% of adults, must meet these categories — church members and attend church regularly, regardless of the importance they attribute to religion in their lives.

The "unchurched," accounting for 28%, are those who are not church members and do not attend church regularly, regardless of their other responses.

Demographic breakdowns are given for each of the four groups in the following table, based on 6,632 interviews conducted by telephone and in person in five selected weeks during 1986.

Levels of Religious Involvement

	Super-churched	Churched	Unchurched	Totally non-religious
NATIONAL	31%	72%	28%	4%
Men	23	66	34	6
Women	38	77	23	3
18-29 years	22	67	33	6
30-49 years	29	69	30	6
50 & older	38	78	22	2
East	28	72	28	5
Midwest	33	73	27	4
South	34	77	23	2
West	27	61	39	7
Whites	30	71	29	4
Non-whites	36	75	25	4
Blacks	37	78	22	3
Hispanics	31	72	28	5
College grad.	29	73	27	6
College inc.	32	72	28	5
H.S. grad.	31	73	27	3
Less than H.S. grad.	32	69	31	3
$40k & over	27	71	28	5
$25k-$40k	30	70	30	5
$15k-$25k	32	72	28	3
Under $15k	33	72	28	3
Married	32	73	26	4
Single	19	63	37	9
Divorced, separated	23	55	44	7
Widowed	42	81	19	2

New Book — "The American Catholic People: Their Beliefs, Practices, and Values" — Paints Surprising Portrait of American Catholics

- Catholics said by a 3 to 1 margin that "divorced Catholics should be allowed to remain in the Church."
- Support for a married priesthood is quite strong among Catholics (who accept it by a 2-to-1 margin).
- While Catholics are "conservative" on some key social issues, they clearly come down on the "liberal" side of other key social issues — most notably women's rights, gun control, and civil rights for minorities and homosexuals.

These are among the provocative findings in *The American Catholic People*, written by George Gallup, Jr. and Jim Castelli and published by Doubleday. Drawn from The Gallup Organization's data base, the book provides eye-opening insights into the 28% of American adults who identify themselves as Catholics.

Who are the American Catholics? 29% are under the age of 30; 16% are Hispanic, while 3% are black and another 3% classify themselves as non-white. 68% are parents; three out of four live in urban areas; and 55% identify themselves as politically right-of-center.

Gallup and Castelli compare this growing and increasingly influential population to the Protestant majority on a number of vital issues. They find that Catholics are more liberal than Protestants in their stance on the cutting of the defense budget and on the allocation of funds for social programs. Catholics will also be a major force for reduced military spending, moderation in foreign policy, and progress in the control of nuclear arms.

The American Catholic People: Their Beliefs, Practices, and Values. George Gallup, Jr. & Jim Castelli. February 20, 1987. $15.95 (Hardcover). Doubleday and Company, Inc., 245 Park Ave., New York, NY 10167. Contact: Diane Speicher (212) 984-7096

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PRRC emerging trends

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Many Place Human Reason Ahead of God To Solve Life's Problems

PRINCETON, N.J. — Large numbers of Americans who belong to churches and attest to a belief in God depend on human reason and experience to resolve difficulties and shape values, according to a recent Gallup survey, conducted for the Christian Broadcasting Network.

Results of the survey with 511 telephone respondents, 18 years and older between May 19 and 21, indicate the degree to which faith in human resources is placed ahead of reliance on higher powers such as God in the lives of many Americans. Trust in human powers is seen by many observers as evidence of a growing secular trend even within the churches.

Asked whether they rely "more on yourself to solve the problems of life, or more on an outside power, such as God?," 45 percent chose "self" as an answer, compared to 36 percent who said, "outside power." Another 17 percent said they called upon both.

The greatest disparities appeared between college graduates and those who did not go beyond high school and evangelicals and non-evangelicals. Of those who completed college, 61 percent said they relied primarily on the "self," compared to 30 percent of those whose formal education ended with high school. By contrast, only 22 percent of the college graduates staked their faith in an "outside power" to solve problems, compared to 49 percent of the high school graduates.

Evangelicals, at 56 percent, were the most likely to choose a higher power while 59 percent of non-evangelicals said they depend on the self.

Religious Values Versus Reason

Another question asked whether "traditional religious values" or "man's reason and intellect" was more responsible for "the advancement of mankind." Nearly half, 49 percent, chose reason and intellect, 40 percent credited religious values and seven percent said "both."

Those attributing progress most to reason and intellect were young people from 18 to 29 (58 percent), college graduates (61 percent) and non-evangelicals (56 percent). Most credit to religious values was given by high school graduates (47 percent) and evangelicals (56 percent).

Responses split evenly on the issue of whether morals and ethics should be based more on "religious values" or "human experiences over the centuries." A preference for experience was shown by 44 percent and for religious values by 43 percent.

Evangelicals (56 percent), were far more likely than non-evangelicals (34 percent), to look to religious values to form morals and ethics. Conversely, 48 percent of the non-evangelicals favored human experience compared to 35 percent of the evangelicals.

Latest survey information shows that 69 percent of Americans belong to churches and 94 percent believe in God. Moreover, 90 percent say they pray to God. What is not so clear is the relationship between beliefs and practices such as prayer and the process of solving life crises. Some analysts see reliance on human capabilities as trust in resources created by God to handle the task. Others assert that trust in human powers stands in contradiction to professions of faith because reliance on the self cannot be reconciled with dependence on God.

The dilemma is clearly suggested in these survey findings. Belief in God and religion remains strong among many Americans, but many others appear to have sought non-traditionally religious ways of approaching their difficulties and informing their morality.

continued on the following page

Steady Increase Noted In Percent of Volunteers in U.S.

Despite the high mobility of families in the U.S., the growth of women in the work force, and charges that Americans are increasingly preoccupied with their material well-being, volunteerism continues to grow in this nation.

As many as four in 10 (39%) adult citizens in the latest survey report being involved, formally or informally, in such charitable activities as helping the underprivileged, the infirm or elderly. The current figure represents the high point in a 10-year trend, with 27% in the first survey in 1977 reporting such charitable work.

The proportion of both male and female volunteers has grown over the last decade, but the gain has been more pronounced among men — up 18 points compared to 7 points for women.

An American Trait?

Volunteerism is considered an American trait, and levels of such activity tend to run higher here than in other nations. As a case in point, a 1986 British Gallup Poll showed 24% of British citizens engaged in charitable activities such as those covered in the U.S. Gallup survey.

Following is the question and national trend:

Do you, yourself, happen to be involved in any charity or social service activities, such as helping the poor, the sick or the elderly?

Charitable Activities
(Percent saying yes)

1987	39%
1986	36
1984	31
1982	29
1977	27

The following table shows the changes between 1977 and 1987 by men and women:

Charitable Activities
(Percent saying yes)

	1987 %	1977 %	Point change
NATIONAL	39	27	+12
Men	42	24	+18
Women	36	29	+ 7

The latest results are based on telephone interviews with 503 adults, 18 and older, conducted in scientifically selected localities across the nation during the period May 4-10. For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects should not exceed 5 percentage points in either direction.

In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *These statements conform to the standards of disclosure of the National Council on Public Polls.*

continued from the previous page

Following are the questions and national findings:

Do you rely more on yourself to solve the problems of life, or more on an outside power, such as God?

More on self	45%
Outside power	36
Both (Volunteered)	17
No opinion	2
	100%

Should morality and ethics be based more on traditional religious values, or more on man's experience over the centuries?

Traditional religious values	43%
Man's experience over the centuries	4
Both (Volunteered)	9
No opinion	4
	100%

In your opinion, which is more responsible for the advancement of mankind — traditional religious values, or man's reason and intellect, based on his learning experience?

Traditional religious values	40%
Man's reason and intellect	49
Both (volunteered)	7
No opinion	4
	100%

By Kenneth A. Briggs

Correction

Due to a typographical error, a headline in the April issue of *Emerging Trends* falsely characterized the contents of the article. The headline should have read,

"Acceptance of Homosexuals in Clergy Grows."

Half of British Public Report Extraordinary Spiritual Experiences

By Kenneth A. Briggs

Half of the British people have had experiences of spirits or forces beyond themselves, though many do not describe these incidents as religious.

The findings come from a Gallup Omnibus Survey of Britons and were correlated with previous results from the pioneering studies of spiritual experience by the Alister Hardy Research Center at Manchester College, Oxford.

The Hardy research has identified basic categories of extraordinary life experiences used in the Gallup survey: patterning of events, awareness of the presence of God, awareness of receiving help in answer to prayer, awareness of a guiding presence not called God, awareness of the presence of the dead, awareness of a sacred presence in nature, awareness of an evil presence and experiencing that all things are "One."

Forty-eight percent of the British reported one kind of experience or another. Leading the list with 29 percent was the experience called "patterning" whereby people feel that a series of events is linked together in meaningful sequence by a force beyond. "Awareness of God's presence" followed with 27 percent, receiving answers to prayer was next with 25 percent, and "awareness of a guiding presence not called God" was right behind with 22 percent.

Eighteen percent said they had experienced "the dead," 16 percent said they found a sacred quality in nature, 12 percent reported an "evil presence" at one time or other, and the smallest number, five percent, testified to having a mystical experience of "Oneness."

As would be expected, those who saw their experiences as "religious" were much more likely to report having experienced the presence of God, help in prayer, sacredness in nature, a kindly spiritual guide, and moments of Oneness than those who saw their experiences as non-religious.

For the "religious" respondents, the "patterning" experience was the least common, while for the "non-religious" it was the most common.

The preponderance of Britons say they have had these experiences in solitude rather than in a group setting. The range of aloneness ranged from 61 percent for those who had been aware of an evil presence to a high of 76 percent who said they had received help from prayer. Though church is the traditional worship setting in the churches, by far the majority of people say they have spiritual or transcendental experiences by themselves.

Likewise, many people had been reluctant to tell others about their experiences. Perhaps somewhat surprisingly, those reporting an evil presence and awareness of the dead had been somewhat more willing to share the experience with others than those reporting a sacred presence in nature, receiving help from prayer or experience of Oneness.

Americans Donated Record Amount to Religion in 1986

(From GIVING USA, 1986, a publication of the AAFRC Trust for Philanthropy)

In 1986, Americans donated a record $40.90 billion to religious organizations and agencies, an increase of 9.2 percent from the revised total of $37.46 billion given a year earlier.

The AAFRC Trust for Philanthropy, which measures contributions to the nation's gift-supported institutions each year, revised the total for giving to religion for 1985 because of the availability of later data.

Last year contributions to the religious category of philanthropy constituted 46.9 percent of all giving during the year as compared to 47 percent in 1985.

Giving to religion, the Trust said, has been nearly half of total philanthropy every year and varies by only a few points up or down, depending for the most part on the volume and value of large gifts and bequests to other philanthropic categories, such as education, health and culture.

The AAFRC Trust's estimate for total giving to religion is based on reports it receives from religious organizations. Those organizations are asked how much contributions were up or down in the previous year. The data are then weighted and averaged to arrive at an overall percentage change from the previous year.

Because some organizations are as much as a year behind in releasing their financial data, it becomes necessary to revise the figures when the later data show the original estimate was either too low or too high. The estimate for 1985 was revised downward from $37.73 to $37.46 billion.

Selected U.S. Church Bodies

Among the nine selected U.S. church bodies, compiled from information collected on 39 U.S. church bodies, membership showed a decline of 0.84 while giving increased 7.08 percent, well above the inflation rate of 3.8 percent in 1985. Total confirmed membership in the group of nine was 24 million, down from 24.4 million a year earlier.

The nine U.S. church bodies (American Baptist Churches, American Lutheran Churches, Christian Church, Episcopal Church, Lutheran Church in America, Lutheran Church–Missouri Synod, Presbyterian Church (U.S.A.), United Church of Christ, and United Methodist Church) reported an average per capita giving of $316.86 compared to $293.65 in the previous year, an increase of 7.9 percent. Contributions to these churches totaled $7.6 billion in 1985, compared to $7.1 billion in 1984, an increase of 7.08 percent.

Full-time membership declined in each of the church groups, from minus 0.18 percent for the Lutheran Church–Missouri Synod to minus 4.10 percent for Christian Church (Disciples of Christ).

The Episcopal Church compiled the top figure in per capita giving in the full membership category (those with full, communicant or confirmed status). The dollar amount rose to $554.55, an increase of almost 11 percent from a year earlier.

Total contributions in this group showed that every church body registered increases, and in every case the percent increase exceeded the inflation rate.

Profile of Religious Organizations

In the *Dimensions of the Independent Sector: A Statistical Profile*, published by INDEPENDENT SECTOR, it was estimated that in 1983 there were 338,000 religious organizations. Their current operating expenditure rose 67 percent from 1977 to 1982, less than 7 percent in 1983 and showed no increase for 1984.

While wages and salaries stayed at approximately 43 percent of current operating expenditures during this period, relative wages increased from 71 to 83 percent of the average wages for the independent sector. This increase in wages was partially due to a decline of 7 percent in total employees.

Volunteer time is extremely important to religious organizations. The estimated 39.5 million Americans who reported contributing volunteer time in the 1985 Gallup survey represented the full-time volunteer equivalent of 2.2 million employees, which is more than three times the total paid employment in religious institutions. The estimated value of this time is $35 billion, which was twice the current operating expenditures for religious organizations in 1984.

Giving to Religion

	Amount (Billions)
1970	$ 9.34
1971	10.07
1972	10.19
1973	10.53
1974	11.84
1975	12.81
1976	14.18
1977	16.98
1978	18.35
1979	20.17
1980	20.23
1981	25.05
1982	28.06
1983	31.61
1984	35.43
1985	37.46
1986	40.90

Drug Abuse Continues to Decline Among Teens

Teens are taking an increasingly hard line against substance abuse and have cut down on their use of marijuana, according to the results of the latest Gallup Youth Survey.

Nearly nine teens in 10 (88 percent) now oppose the legalization of marijuana and three in four (76 percent) oppose decriminalization of possession of small amounts of the substance. As recently as 1979, there was majority support for decriminalizing marijuana possession, with only 44 percent of teens opposing the suggestion. Opposition to legalization in 1979 came from only 65 percent of the teens.

The number of teens who say they have tried marijuana has also declined during the period, from 41 percent in 1979 to only 16 percent in 1987. In 1979, one teen in four (27 percent) said they had used marijuana during the month preceding the interview, while in 1987, only one teen in 20 (5 percent) reports such use.

Crack and cocaine abuse are serious problems in some locales, but nationally speaking, few teens have tried the substances. Only 2 percent say they have ever tried cocaine, and 1 percent admit to having tried crack. Those who have experimented with crack or cocaine usually have been the same people who have tried marijuana, so that the net proportion of teen drug experimenters and abusers is 16 percent.

The principal decline in marijuana use comes from younger teens (13 to 15 years old), among whom only 9 percent have tried marijuana and still fewer, 2 percent, report use in the past month. Among teens 16 and older, reports of ever using marijuana rise to 26 percent, and use in the past month to 10 percent.

Younger teens also take a harder line against marijuana, with 90 percent opposing its legalization and 81 percent against its decriminalization. Among older teens, opposition to legalization drops to 85 percent, while opposition to decriminalization drops to 69 percent.

Above-average students (13 percent) are less likely than those who are doing average or below-average work in school (20 percent) to report experimenting with marijuana.

Regionally, the proportion of teens who admit to having ever tried marijuana is highest in the West (21 percent). Comparatively less experimentation is noted in the East (16 percent), South (15 percent), and Midwest (12 percent). Recent use of marijuana, however, is about the same for all regions.

Here is how the questions were asked:

Have you ever tried marijuana, cocaine, or crack?

If so, about how long ago did you last try it?

Do you think the use of marijuana should be made legal, or not?

Do you think the possession of small amounts of marijuana should or should not be treated as a criminal offense?

The findings reported here are based on telephone interviews with a representative national cross section of 503 teen-agers, 13 through 17, conducted in the period of March 20-30, 1987.

Marijuana User Profiles

	Ever used	Used past month	Oppose legalization	Oppose decriminalization
NATIONAL	16%	5%	88%	76%
Male	18	7	86	71
Female	14	4	89	82
Ages 13 to 15	9	2	90	81
Ages 16 to 17	26	10	85	69
Above-average students	13	4	89	80
Average and below	20	7	86	71
White-collar background	16	5	89	78
Blue-collar background	16	5	86	75
East	16	6	84	75
Midwest	12	4	88	77
South	15	6	91	82
West	21	6	86	68
Central cities	18	5	88	77
Suburbs	17	7	87	71
Non-metropolitan areas	14	4	88	80

PRAYER IN ACTION
A Growth Experience

by Miriam Murphy, S.N.D., Ph.D.
with a Preface by George Gallup, Jr.

At a time when survey research indicates that the Number One religious trend in America today is a quest for depth and a desire for spiritual growth . . . this book fills a great need.

Highly recommended by leading religious periodicals, it helps you to better understand the essence of the inner life as growth in a relational love-faith with power to live, give, and forgive. Progress in integration and wholeness through Christian prayer is seen against the backdrop of Eastern meditation and popular theory.

Prayer forms such as the Jesus prayer, breathing prayer, contemplation, prayer of healing and of listening are given attention.

This book, now available through the Princeton Religion Research Center, is inspirational, informational, and functional. A Study Guide is available which has been used with the book successfully for workshops, retreats, and study groups. The author, Dr. Miriam Murphy, is a Sister of Notre Dame who has used the contents of this book extensively at seminars at the Center of Continuing Education, Princeton Theological Seminary, and for workshops and retreats. She is cofounder of the Princeton Religion Research Center.

Order direct from the Princeton Religion Research Center, P.O. Box 628, Princeton, New Jersey 08542. $7.95 per copy. Study Guide: $5.00 per copy. Study Guide is free with an order of ten copies of Prayer in Action.

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PRRC emerging trends

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Religion Regains Public Confidence After Declining Last Year

The church or organized religion, which declined in Americans' esteem last year, has since registered an increase in public confidence, despite the TV evangelists scandal this spring. Nevertheless, it has failed to regain the primacy it enjoyed for many years as the nation's most trusted institution.

Currently, organized religion and the military share this distinction, with 61% expressing a "great deal" or "quite a lot" of confidence in each institution. In last year's assessment, 63% had a high degree of trust in the military while 57% were highly confident in the church. In seven earlier surveys the church was the top-rated institution tested, with the proportions having a great deal or quite a lot of confidence ranging from a high of 68% (in 1975) to a low of 62% (in 1983).

Consistent with the results of earlier surveys, Protestants, women, blacks, older Americans, Southerners, and the less well-educated currently express greater confidence in the church than do people from different socio-economic backgrounds. Comparison of the results of the 1986 and 1987 polls, however, shows marginal increases in confidence among all population groups, including those mentioned above.

The military is held in slightly higher trust by persons 50 and older, those whose formal education ended at the high school level, and, especially, self-described Republicans, 70% of whom give it one of the highest ratings.

Supreme Court Ranks Third

The U.S. Supreme Court is the third-highest rated institution, with 52% currently indicating a high level of confidence. Almost as many give highly favorable ratings to banks (51%) and the public schools (50%).

In the third tier of the institutions studied and the percentages saying they have a great deal or quite a lot of confidence in each are: newspapers (31%), television (28%), and organized labor (26%).

With the exception of newspapers, which suffered a 6 percentage-point loss of public confidence, the latest findings are not statistically different from those obtained in last year's poll.

Here is the question and highlights of the trend:

I am going to read you a list of institutions in American society. Would you please tell me how much confidence you, yourself, have in each one — a great deal, quite a lot, some, or very little?

Confidence in Institutions
(Percent saying "great deal" or "quite a lot")

	1987	1986	1985	1983	1979
	%	%	%	%	%
Church or organized religion	61	57	66	62	65
Military	61	63	61	53	54
U.S. Supreme Court	52	53	56	42	45
Banks	51	49	51	51	60
Public schools	50	49	48	39	53
Newspapers	31	37	35	38	51
Television	28	27	29	25	38
Organized labor	26	29	28	26	36

The latest findings are based on in-person interviews with 1,607 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period July 10-13.

For results based on samples of this size, one can say with 95% confidence that the error attributable to sampling and other random effects should not exceed 3 percentage points in either direction. In addition to sampling error, the reader should bear in mind that question wording and practical difficulties in conducting surveys can introduce error or bias into the findings of opinion polls. *This report conforms to the standards of disclosure of the National Council on Public Polls.*

Fewer Teens Today than in 1984 Say Religious Faith is Important

Less than half of teens say it is very important for people their age to develop religious faith (44 percent). By comparison, in 1984, 51 percent of teens believed religious faith was a very important personal quality, according to the latest Gallup Youth Survey.

"Competitiveness" is becoming a watchword for many adults, but fewer of America's teens than before believe that hard work is very important.

Although seven teens in 10 (70 percent) say hard work is a very important quality, this represents a significant drop since 1984, when 82 percent of all teens thought hard work was very important.

Other qualities have fared better, with about nine teens in 10 now saying they think it is very important for people their age to develop the qualities of responsibility (89 percent), honesty (89 percent), and self-respect (87 percent).

Majorities of teens believe it is very important to develop the qualities of independence (65 percent), patience (61 percent), and obedience (60 percent).

Belief in hard work as a very important quality is higher in large cities (78 percent) than in the suburbs (69 percent) or rural areas (66 percent). Appropriately, the importance of the Protestant work ethic is higher among Protestant teens (73 percent) than among Catholic youth (66 percent). The results of hard work may be in evidence already, with above-average students (72 percent) more often saying it is very important than is true for those whose academic work is just average or below average (66 percent). Regionally, belief in hard work is lowest in the East (65 percent) and highest in the South (72 percent).

Honesty and responsibility are qualities that rank high in importance among teens from all demographic strata and regions. Self-respect is also a trait that is highly valued by most teens, but especially by young women (90 percent), teens who are 16 or older (90 percent), and teens living in the West (93 percent).

Independence is of more importance to younger teens (69 percent) than to those who are older (60 percent). Surprisingly, only a bare majority of teens living in the West (53 percent) consider independence to be a very important quality for people their age. Teens living in large cities (72 percent) prize independence more often than do those living in the suburbs (64 percent) or rural areas (63 percent).

Patience is more often named as being very important by young women (64 percent) than by young men (59 percent).

A majority of Protestant teens (52 percent) consider religious faith to be a very important quality, but only 37 percent of the Catholic teens share this view. As would be expected, teens who attend church regularly (59 percent) are far more likely than those who do not (25 percent) to say that religious faith is an important quality. The importance of religious faith is highest in the Bible Belt states of the South (59 percent) and Midwest (42 percent), and lowest in the West (38 percent) and East (32 percent).

Here is how the question was asked:

How important — very important, fairly important, or not so important — do you think it is for a person your age to learn each of the following personal qualities?

The findings reported today are based on telephone interviews with a representative national cross section of 503 teen-agers, 13 through 17, conducted in the period of March 20-30, 1987.

Prayer, Bible Reading Cited Often As Ways to Beat Depression

When depressed or discouraged, Americans most frequently turn to a hobby, watch television, read, or listen to music to try to overcome the blues.

Cited next most often by a national sample of adults, interviewed in a new Gallup study for the Christian Broadcasting Network, are seeking out friends or family members with whom to talk, eating more or eating less, and spending more time in prayer, meditation, and in reading the Bible.

Then follow these ways to deal with depression or discouragement: spending more time in exercise, shopping more, and spending more hours at work.

Next are: seeking out a member of the clergy, spending more time sleeping, and seeking help from a doctor or a professional counsellor.

Cited least frequently (from a list of 13 steps), but by a significant number of people, are: drinking more alcohol, and relying more heavily on medication.

Which Steps Are Most Effective?

On the key question of which of these steps is most effective in dealing with depression or discouragement, prayer, meditation, reading the Bible, and exercise come out on top.

These steps are followed by: seeking out friends or family members, and seeking out a priest, rabbi, or pastor.

Next are: spending more hours on the job, and seeking help from a doctor or counsellor. These are followed by: spending more time sleeping and relying more on medication.

Found least effective by those who turn first to these steps to deal with depression or discouragement are: shopping more, changing eating habits, and drinking more alcohol.

These are among the key findings from a major survey on depression and discouragement, conducted last fall and released here for the first time. In the survey, a sample of 1,007 adults, 18 and older, were interviewed by telephone during the period October 27 – November 24. The survey also found that:

- Ten percent of adults find themselves depressed or discouraged most of the time or quite often, while 44% say occasionally, and 26% say almost never or never. Women are slightly more likely than men to say they find themselves depressed or discouraged most of the time or quite often. Young adults (18-29) are more inclined to give these responses than are older persons.

Income and level of formal education are strong factors. Persons in lower income groups and those with little formal education are the most likely to feel depressed or discouraged on a frequent basis.

- Of those who feel depressed or discouraged at least on occasion (81%) — that is, excluding the 19% who say "never" — 2% say their periods of depression or discouragement tend to last "very long." Another 9% say "fairly long," while 87% indicate "not at all long."

Looking at those who say either "very" or "fairly long," we find little difference in the responses of men and women, but a higher proportion of younger than older adults, and a higher proportion of non-whites than whites, give these responses.

Duration of depression, as with frequency, is closely related to income levels and levels of formal education.

- Money and bills, one's job and problems at work, family problems, and worry about health are volunteered most frequently (by the 81% who at least on occasion have a period of feeling depressed or discouraged) as some of the things that cause them to feel discouraged or depressed.

- Next most frequently volunteered are: life in general/ frustrations, problems with children, state of the economy, world affairs, and one's social life.

- The 81% who are ever depressed or discouraged were asked how frequently they engage in 13 activities as a way to deal with this depression or discouragement. Each person who engaged in a particular activity frequently or occasionally was then asked how effective he or she found this activity in overcoming feelings of depression or discouragement. The table on page 4 shows the proportions who cite each activity and its effectiveness.

Majority of Teens Approve of School Prayer

While their elders debate the issue, a majority of the nation's teens say they support prayer in the schools. Only a few teen-agers, however, report that a regular time is now set aside for prayers in the school they attend.

The issue of school prayer has been hotly debated since the 1962 Supreme Court ruling that organized prayer in public schools is not permissible under the First Amendment. President Reagan and many others have repeatedly called for a Constitutional Amendment to allow school prayer since that time.

Favoring a time for prayer in school are 55 percent of the nation's teens. Opposed to the idea are 31 percent, and 14 percent are undecided about the matter. Support for school prayer may be weakening somewhat, since the idea was favored by 60 percent of the teens in 1985. Other Gallup surveys in 1985 found even greater support for school prayer among adults, with 69 percent favoring the idea.

Younger teens are more likely than their older brothers and sisters to favor school prayer. The proposition is favored by 61 percent of those who are 13 to 15 years of age, but fails to gain majority support from teens who are 16 or older. Among the older teens, 47 percent say they would like to see a regular time set aside for prayer, 41 percent are opposed to the idea, and 12 percent hold no opinion on the matter.

Strongest support for school prayer is found among teens in the South where seven in 10 teens are in favor of the idea, and only 17 percent are opposed. Barely half of the teens in the East and Midwest (50 percent, each) support school prayer. In the West, those who are opposed to prayer in schools (46 percent) edge out supporters (45 percent) by a slim margin.

Stronger support for school prayer is found in large cities (59 percent) and among teens living in small towns and rural areas (56 percent) than in the suburbs (51 percent).

As might be expected, teens attending church regularly are more likely than those who do not to say they would like to see prayer in the schools, by a margin of 66 percent to 45 percent.

Support for school prayer is equal among both Catholic and Protestant teens, with 57 percent of each denomination saying they would like to see a regular time set for it.

Currently, only 15 percent of the teens say there is now a regular time set aside for prayer in the schools they attend. This is slightly lower than the 19 percent reported in 1985.

School prayers are reported by 22 percent of the Catholic teens, but by only 14 percent of Protestant youth. The highest incidence of school prayer is now found in the South (19 percent) and East (18 percent), the lowest in the Midwest (11 percent), and West (9 percent). These figures undoubtedly reflect the higher incidence of Catholic parochial schools in the East, and private Christian schools in the South in which school prayer is permitted.

Here is how the questions were asked:

Is there a regular time set aside for prayers in the school you attend?

Do you favor or oppose prayer in the schools?

The findings reported today are based on telephone interviews with a representative national cross section of 509 teen-agers, 13 through 17, conducted in the period of June 21-27, 1987.

continued from page 3

What Do Americans Do for Depression — And How Effective Are These Steps?
(Results based on the 81% who are ever depressed or discouraged)

	Frequently or occasionally engage in these activites	Very or somewhat effective
	%	%
1. Spend more time alone, with a hobby, TV, reading, or listening to music	77	84
2. Seek out friends to talk with	68	90
3. Seek out family members to talk with	66	88
4. Eat more/eat less	64	31
5. Spend more time in prayer, meditation or reading the Bible	48	94
6. Spend more time exercising	40	92
7. Shop more, spend money	31	47
8. Spend more hours at work	29	77
9. Seek out pastor, religious leader	27	87
10. Spend more time sleeping	26	59
11. Seek help from a doctor or professional counselor	14	71
12. Drink more alcohol	10	37
13. Rely more heavily on medication	6	58

Large Majorities Willing to Vote for Woman, Jew, or Black for President

One of the most dramatic political developments in the last three decades has been the public's growing willingness to say they would vote for a well-qualified woman, Jew, or black for president.

In 1958, 52% said they would vote for their party's presidential nominee if she was a woman; currently 82% express the same view.

During the same period, Americans' stated willingness to vote for a qualified black man for president has grown from 38% in 1958 to 79% today.

In 1958, 62% said they would support a Jewish candidate; today the figure is 89%.

Atheist Not Acceptable to Many

While the barriers of sex, race, and religious affiliation have fallen sharply in the last generation, not all political discrimination has disappeared. Only 44% in the latest survey, for instance, say they would be willing to vote for an atheist for president. However, the concept of an atheist in the White House is far more acceptable now than it was in 1958, when only 18% indicated they would back an atheist for president.

Despite the dramatic long-term decline in political prejudice, recent progress has been modest — in the case of a female or Jewish candidate — or negligible — for a black or atheist nominee. A decade ago, almost as many said they would be willing to support a woman (76%) or a Jew (82%) for president as do so now.

In Gallup's first (1937) assessment of public opinion on this issue, 31% said they would vote for a qualified woman for president.

Following are the questions asked and highlights of the trends:

Between now and the 1988 political conventions, there will be discussion about the qualifications of presidential candidates — their education, age, religion, race, and so on.

If your party nominated a generally well-qualified man for president and he happened to be a Jew, would you vote for him? . . . If he happened to be an atheist? . . . If he happened to be black?

If your party nominated a woman for president, would you vote for her if she were qualified for the job?

Woman, Minority Group Member for President
(Percent who would vote for each)

	Woman	Jew	Black	Atheist
	%	%	%	%
1987	82	89	79	44
1983	80	88	77	42
1978	76	82	77	40
1958	52	62	38	18

As shown in the following table, large majorities in all major population groups indicate support for a woman, a Jew, or a black nominee. On the whole, slightly less public backing is expressed by older Americans, the less well-educated, and, to a minor degree, Southerners, than by those from different backgrounds. These differences are more pronounced in the case of a black or atheist for president. Also, blacks in the survey are far less likely than whites to say they would vote for an atheist.

Prejudice in Politics
(Percent who would vote for each)

	Woman	Jew	Black	Atheist
	%	%	%	%
NATIONAL	82	89	79	44
Men	81	89	77	46
Women	83	90	81	42
Whites	81	89	77	46
Blacks	86	91	95	28
18-29 years	86	85	83	52
30-49 years	86	92	83	48
50-64 years	78	92	79	37
65 & older	73	86	64	31
College grads.	93	96	90	55
College inc.	86	92	78	49
High school grads.	76	89	77	45
Not H.S. grads.	76	82	73	29
East	84	89	80	54
Midwest	84	90	80	43
South	74	85	71	29
West	89	94	89	56

The latest findings are based on in-person interviews with 1,607 adults, 18 and older, conducted in more than 300 scientifically selected localities across the nation during the period July 10-13.

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